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¶ A schole of  
wise Conceytes,  
Wherein as euery Con-  
ceyte hath wit, so the most  
haue much mirth,  
Set forth in common pla-  
ces by order of the  
Alphabet.

Translated out of diuers Greeke  
and Latine Wryters, by THOMAS  
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CVM PRIVILEGIO.

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Poggius.  
Bebelius.  
Brasitanus.  
Adrianus Barlandus.  
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Hermannus.  
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As I reuolued in my minde the sundrie kindes of vvriters, vvwhich for the profit of mā haue put in remembrance their imaginations, they that haue vvrit Fables are to be accounted vvith the reste : for they haue not onely vvonderfully delighted the harts of men, but also haue more allured them to doe thinges both good and profitable vvith their Fables, than Philosophers vvith their preceptes. For they vvith suche a sweetnesse do so pierce the hartes of the Readers, and by similitudes do declare (vvwhich are of muche force to moue affection) vvhat mē ought to take, and vvhat to refuse, that thereby they are compelled, against their vvils to agree vnto them. For the minde is disdaynfull to heare, neyther vvill it easely abyde thinges profitable and honest, excepte they be powdered vvith some merry ieste. Hereunto beareth vvitnesse a certain Orator of *Athens*, vvho on a tyme speaking to the *Athenians*, vvhen he perceyued them lesse attentiuē, required them that they vvoulde vouchsafe to heare a Fable : they vvere contented : then he began thus : Ceres, the Svvallowe and the Egle sometyme iorneyed together, vvhen they vvere come to a riuer, the

Syuallooue flue ouer, and the Ecce swam through  
 the ryuer: vwhen he had so saide he helde his peace:  
 then they asked him vwhat Ceres did? Your Gods  
 (quod he) are offended at you vwhich vvill not hear  
 them that counsell you for your profit, but if they  
 tell any tales yee heare them vvillingly. VVhat  
 force fables are of to moue affection, I coulde de-  
 clare by many examples, yet vvill I propound but  
 three. The inhabitants of *Samos* vvould haue put  
 their ruler to death, vvhome *Æsop*e dissuaded, say-  
 ing: As a Fox passed ouer a riuer he vvvas driuen in-  
 to a ditche vvhere he stucke fast in the mudde, that  
 he could not escape, vvhome the Flies stinged, the  
 hedgehog seing him ther, moued vvith compassiō,  
 asked him if he shoulde driue the Flies from him.  
 No (quod he) for these are full vvith my bloud and  
 can litle trouble me, but if thou shouldest driue the  
 avvay, other hunger sterued flies vvill occupie their  
 romes, and suck out al the bloud that is lefte vvith-  
 in me. The like shall happen to you O *Samians*, for  
 if ye slay your Ruler vvwhich is so vwealthie, ye must  
 needs chose others, vvwhich vvholes they enriche the  
 selues, shall poll you of all that this man hath lefte:  
 vvherevvithall the *Samians* being moued, lefte off  
 their purpose. By the like meanes vvvas *Tiberius*  
*Casar* persvaded, vvhen he appointed for euery day  
 Magistrates, vvherevvpon (as *Josephus* telleth) the  
 countrie of *Iurie* vvvas gouerned by *Cratus* and *Pi-*  
*latus* onely by the space of tyventie yeares. For  
 (as

TO THE READER.

(as *Statius* sayth) hee that ruleth but a litle vvhile, shevveth small fauour to the people. The *Himerians* sometime minded to choose Captaine of their armie, *Phalaris* the tyrant of *Agrigentum*, vvhom *Stesichorus* the Poet vvith this Fable discouraged from their purpose, saying: A horse fed alone in a medowve, at length came a Harte thither and spoyled it: vvhervpon the horse toke the aduise of man, by vvhat meane he might be reuenged, to vvhome the man sayde: If thou vvilt take a bit in thy mouth and suffer me armed to get vpon thy backe, vvwhose counfel he followved, and by his helpe put the harte to flight and became the conquerer, but from that time forth he could not rid his mouth from the bit nor the mā from his backe. Euen so (sayde *Stesichorus*) the like shall happen to you, if ye chose *Phalaris* your captaine, for your enimies ye shall subdue but ye shal be in bondage to this Tyraunt for euer: vvith vvch vvordes the *Himerians* being discouraged, forsoke the counfel to chose such a captaine. VVhat time the people of *Rome* separated them selues from the Senators, bicause they payd tribute and vvvere combred vvith vvvarfares, did not *Agrippa Minenius* turne them from their purpose vvith this fable? Sometime (quoth he) ye *Romaines*, the members of man perceiuing the belly to be slouthfull, fell at variance vvith hir & determined to giue her no longer any succor. It happened, that bicause they denied her nourishment, they became faynt,

TO THE READER.

vvhervpon they vver at one again. In like maner the Senate and people of *Rome* are as the belly and members, vvwhich neede one of anothers helpe, and as by discord they perishe, so by concord they are of strength: By vvwhich tale the people turned from their purpose and became friends againe vvith the Senate. Therfore not vvithout good cause both the Greeke and Latin Poets, as *Hesiodus* and *Horace*, haue mingled suche Fables amongst their vvorkes, and also the chiefeft and famous Philosophers, as *Plato*, *Aristotle*, and *Plutarche*, vvith many moe, haue highly commended them, vvwhose opiniō vvvas, that they much auayled to the instruction of a morall and ciuill life: vvherfore *Leuicenus* and *Valla*, of late vvriters the best learned, did translate Fables out of Greke into Latin, vvwhich they knevv vvould be to their praise, and to the delight and profite of others : Neither vvwere they deceyued, for they are daily red of most learned mē. I cā not therfore perceiue, vvwhy by translating these Fables, I should be defrauded of the prayse due to me, vvwhich other haue had, except vve bee so spitefull, that to vs that is not lavvfull, vvwhich vvith great cōmendatiō to the Grecians and Latinistes is allowved.

Farevvell.

(.·.)

# ¶ A Dialogue betwene

the Author and the Printer.

*Author.*

**A** S I did musing lie,  
with sundrie thoughtes opprest,  
Seeking to salue my carefull minde,  
of paine to be redrest :  
And pondzing how my youth  
full ydely I had spent,  
In scilence only wrapped vp,  
my minde it did torment.  
From darknesse vnto lyght  
I thought it best to call,  
By setting forth some little booke  
which profite might vs all.  
And that I did intende  
is brought now to effect.  
At ydle houres I did it penne  
as time would me direct.  
The worke you plainely see,  
friende Printer what it is,  
Declare if printing it deserue,  
and what there is amis.

*Printer.*

Your meaning I perceyue,  
your purpose I allowe,

\*.iiij.

In

## A Dialogue.

In that you are so diligent  
to pꝛosecute your bowe.  
And as in ages all,  
those haue their pꝛayses due,  
Which painfully do runne their race,  
and idlenesse eschue :  
So can I not mislike  
your noble enterprize :  
Which seeke to helpe your countrey men,  
with this your fyne deuise.  
But shall I tell you plague,  
herein what is my mynde ?  
We thinke this worke was done before,  
and it in print I fynde:  
For Elope (as you knowe,)  
already englisht is :  
And what doth yours, but taste of him ?  
naught do I see but his.

*Author.*

This bꝛieflý vnderstande,  
that Elope is not last  
In this my booke, noꝝ only he  
alone doth stande agast :  
But sundꝛy wꝛiters elsẽ  
aboutẽ him here do stande,  
Both wittie, learned, eloquent.

## A Dialogue.

as hath ben tane in hande.  
Besides, if well you marke,  
compar yng that with myne,  
It is as neare as East to Weast,  
and yrosse to Syluer fine.  
Uncomely tales in that are founde,  
and most absurde to reade,  
Of reason voyde, of mirth bereft,  
to no good ende they leade,  
No head nor soote in them is had,  
but set confusedly,  
On Esope falsly forged tales,  
what man can it denye?  
As in the lyfe of Xanthus wyse,  
and others he doth wryte  
So rudely, falsly, foolishly,  
how then should this delite?  
Of Esope that which I do wryte,  
the *Greeke* text doth allowe,  
Dissenting cleane from that you thinke,  
let this content you now.  
In common place it is reduced,  
applying as I might,  
So truely, vnto euery thing  
his proper place and right.  
From nintene authoꝝ else,  
I haue selected out,

## A Dialogue.

Their fine deuise, their sayings wise,  
their pleasant deedes and stout.

The truth hereof you heare,  
first trie, then iudgement geue:

If contrary you finde to this  
then do not me beleue.

*Printer.*

I haue compared since  
your doings vnto his,  
And contrarie to that I thought,  
I finde that now it is:

Besides vncomely tales,  
and falsly forged fables,  
Wherewith his booke replenisht is,  
perceyue I many bables.

For yours and his do farre  
in euery case dissent,  
I see from whome you do deriue,  
your doings and intents.

To aunswere your demaund  
full readie am I prest,  
And will hereafter when you list,  
accomplish your request.

FINIS.



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FINIS.



nance of the V Wolfe, the Foxe,  
and the Assc.

*Abuse of the simple.*



**T**he Wolfe, the Fore, and the Ass  
sometime iournied together towards  
*Rome*, to obtayne remission of their  
sinnes: In the way (bycause they  
thought the Pope would be otherwise occupied,  
that he might not intende them) they agreed to  
be shruen one of an other, and to suffer penance  
at their discretion. The Wolfe therefore made  
hys confession to the Fore in this maner: That  
he saw a Sow which had .xij. Pigges, the which  
walked alone in the fields, walowing in fatnes,  
and suffered hir Pigges at home to starue: wher-  
fore he deuoured the sow, bicause of hir heinous  
offence in forsaking hir yong ones: and after, be-  
ing moued to pitie, he killed also the pigs, to rid  
them out of their paine, and ate them vp: This  
he tolde with teares, desiring to knowe what pe-  
nance he should do therefore. In sayth (quod the  
Fore) thy fault is not great, say once a Pater no-  
ster, and then thou shalt be pardoned. Straight  
after, the Fore began his confession thus: A cou-  
tryman had a Cocke of the game, which bet and  
vanquished al other cocks nere about, who with

A.j.

his

his shrill crowing, troubled in euery quarter,  
not onely the hole, but also the sicke persons, es-  
pecially those which hadde the headake, whose  
pride I could not well away with: as I founde  
him therfore on a time abzoade with the hens,  
I caught him, and caried him away to my hole,  
where I deuoured him: for whiche dede the  
Hens kackled against me, and troubled me with  
their crying: I therfore to reuenge the iniurie  
done vnto me, toze many of them in pèces and  
ate them: herein I confesse that I offended, ther-  
fore I require pardon. Herevnto the Wolfe  
sayd: Thou diddest wel in qualifying the noyse  
and pride of the Cocke and Hens, and therfore  
it is but a small fault, yet will I ioyne thee this  
penance, That the thre frydaies following thou  
eate no fleshe, if thou canst get none: for I will  
shew thee as much fauour as thou diddest to me.  
Tel now Hyz said they to the Assle, let vs heare  
thy confession, who beganne thus: My moyling  
and djudging which I endure, is not vnknown  
to you my Lordes, as in carying of corne sakes,  
stone, woode and water, yet once I offended,  
whercof I repente me full ofte: For a ser-  
uant of my Lordes, appoynted ruler ouer me,  
being once a colde, a strawe appeared oute of  
hys shoo, which I snatchd away from hym,  
whereby he toke greate harme and colde of his  
fete.



fete. Therfore be mercifull vnto me, and loyne me some penance. But they sayde, what haste thou done thou thase? Mary eye on thee, by thy meanes that sernaunt had such hurt of his fete, that we thinke he is dead thereof, whereby thy soule is damned, and therfore thy body oughte not to escape scotte free: then they killed and deuoured him.

MOR. The mightie and ryche men in lyke maner do pardon one another, but to the poore they are harde harted and inextorable.

*Abundance sometime perillous.*

4 Of the Spider, and the Goute.

**A** Spider nighe wæried with continuall labour, ceassed off hys worke and walked abroade for dispeyte: whome the Goute mette, and accompanied as faste as he coulde, though it were with much payne: when that dayes iourney was nighe at a poynte, they approached nere to a lyttle Towne called Tiche, where they determined to seeke fitte lodging for their purpose. The Spider toke little hede but turned into the house of an exceeding ryche man, where on euery side he sette vp his scremers. Then were straight at hande, those like stuels in a play, which cast downe his webbes, and as faste as he set them vp in any part of the house,

A.y. they

they were swept downe: he could not worke so closely, but it was founde out: suche was his miserie, that in a house of so muche wealth and abundaunce, he onely wanted and was thrust downe. But the Goute wente lyke a begger, (which caused him to be the longer without lodging) at length he gotte him to the cottage of a poore man, where when he had laide him downe to rest, it is not to be tolde what miserie he endured: his supper was coarse bread, and a Cup of colde water to drinke, when he was dry: his bed to rest his weerie bones vppon, was a harde boorde strewed without either boughs or grasse, but thinly with a little strawe. I need not shew, howe ill agréed so harde a bedde and so rude an hoste, to so tender limbes, and to his skin as soft as silke. When the day starre was scarce risen, the Goute and the Spider mette agayne. Then the Spider first declared his nightes ill rest, and how oft he shifted his place: sometime vpbzayding the Maister with too muche nicenesse, sometime with the double diligence of the sweepers. Ah (quod the Goute) the pouertie of mine hoste is incredible: for if I had leisure, I could shewe thee spottes blacke and blew, that my bedde as hard as the Adamant, hath impzinted in my soft skin. Then they tooke counsel thus once agayne, That the Spider should goe to the poore mans cottage,

cottage, and the Goute to the riche mans house, wherevnto they bothe agréed. When it wared darke, they came néere to a Citie, and the Goute remembzring well his appoyntment, faire and softely went into an excéeding rich mans house, where he hid him selfe: whom when the Painter had scarce séene, Jesu God with what hartye good wil, what kindnesse, and with what names dyd he entertayne him: strayghtway he was layde vppon beds of Doune, his bolsters stufed with soft Partrich feathers. I wil not speake of the wines, as swéete and darke wines, wines of *Lesbus* and *Campama*, birdes that fede on grapes, Whelants, and party coloured birdes: to conclude, there was no kinde of pleasure that his fantasie lacked. The Spider wente into a poore mans cottage and began his webs on eue-ry side, from wall to wall he hanged them vp, he followed his businesse with hande and fæte, he bzake it downe and set it vp agayne, and that he began he ended: and to tell you at a worde, he was Lorde and King alone, crafte and pollicie he feared none, for his buylding was so high, that he was without the reache of a bzome. Not long after the Goute spake with the Spider, to whom he magnified his plesures, his happynesse and riches: The Spider likewise wonderfully praysed his kingdome and libertie in buylding:

A.ij.

They

They concluded therefore, that whyther so euer they iorneyed, the Goute shoulde lodge at the rich mans house, and the Spider at the poore mans cottage.

MOR. Some sorte of men spæde better in some place than others, and riche mens houses are a mansion place for diseases: but where least riches are, there is most libertie.

*Abiectes.*

- 3 Of an Ass, the Trumpeter, and a Hare, the Messenger.

**T**he Lyon king of foure footed beastes, hauing war with the Fowles, set his armie in aray, ready to ioyne battel with them: whō the Beare asked what funderaunce the sluggish Ass, or the fearful Hare would be, to win the field, bicause he sawe them amongst the other souldiours. He answered him: The Ass with the sounde of his Trumpet, shall encourage the Souldiours to fight: and the Hare, bycause of his swiftenesse, shall be a Messenger.

MOR. None is so vile, but good for some thing.

*Abstinence.*

- 4 Of an olde man.

**A** Certaine deuout man counselled an old man to leaue off the lusses of the flesh, wher vnto he had bene outragiously giuen. He answered hym: Holy Father, I will obey your reuerend  
and

and holesome pzeceptes, for I perceiue that Wen-  
nerie doth muche hurte me, neither am I able to  
follow that trade any longer.

MOR. Many abstayne from vyces, wherein  
they are nōseled, not for the loue of God or  
goodnesse, but bicause of infirmitie, and feare of  
punishment.

*Agreement perforce.*

5 Of an Hermite and a Souldiour.

**A** Certayne Heremite, beeing a man of godly  
liuing, exhorted a Souldiour to leaue of the  
warfare in this worlde, which waye very  
few without offending God and hurte of their  
soule, doe walke in, and to giue him selfe to qui-  
stnesse, and prepare for his soules health. I will  
Father (quod the Souldier) doe as ye wil me, but  
truthe is, that in these dayes Souldiours may  
neither demaunde their wages, though it be ve-  
ry small, ne yet take any pray.

MOR. Many forsake their wicked liuing, be-  
cause they can vse it no longer.

*A yde.*

6 Of the Foxe and the Bramble.

**A** Foxe clymbed a hedge, hys fete slip-  
ped, who (as he was fallng) caught holde  
on a Bramble to stape hym: wherefoze  
when he hadde tozne his fete with the prickes  
therof, beeing in payne, he sayd to the Bramble:

A. iiii.

woe

woe is me, for I came to thee for helpe, who hast hurt me worse: not so (quod the Bziar) thou wast deceiued, for I catche euery thing, and thinkest thou to lay holde on me?

MOR. Some are so foolish as to require aide of those which naturally are bent to hurt.

*Ambition.*

7 Of the Mife and the Frogs.

**T**He Mife on a time cōtended with the Frogs for the kingdome of the Marshes, wherupon they proclaimed open warre. The battell being ioyned, at the first onset they behaued theselues so valiantly, that the victorie was doutfull. The wily Mife lurking in the grasse, priuilie as it were out of an ambushment, assaulted the Frog. But the Frog being of strength moze puissant, in courage and leaping moze valiant, with open warre prouoked his enimie: Their speares were bulrushes. It hapned, as they were fighting, that a kight espied them a farre off, who incontinently made speede vnto them: but these noble warriours, being earnest in fighting, and nothing regarding themselves, were snatched vp, and tozne in pieces by the kight.

MOR. The lyke happeneth to seditious Citizens, which being inflamed with the greedy lusts of bearing rule, whiles they strue either with other, who shall be head officer, do hazarde theyr goods, and commonly their liues.

*Am-*

*Ambodexter.*

8 Of the beastes and the birdes.

**T**here was sometime a battaile betwene the beastes and the birds, the victorie was vncertaine, for both hoped wel, yet much feare and danger was on either partie. The Bat thinking the birds to be the weaker side, left their companie, & tooke part with their enemies. The birdes by the conducting and gouernment of the Eagle wonne the fiede. The Batte was condemned for a runaway, and banished the companie of all birdes, and that from thenceforth he should neuer flie by day light, and this was the only cause, that the Battes flie but by nighte.

MOR. He that will not take part of the soure, shall not taste of that which is swete.

*All things as God will.*

9 Of the Pecoocke and the Nightingale.

**T**he Pecoocke complained to Iuno, Sister and wife to Iupiter, because the Nightingale song so swete, and shee hirselfe for hir hoysenelle, was a byword to all men. To whome Iuno said: Euerie one hath his propre gifte of God: The Nightingal in singing, but thou in colours of feathers passest all other birdes, euery man must be content with his estate.

MOR. What God sendeth, receiue it thankfully, neither seeke thou further, for god doth nothing vnadvisedly.

*All things not decent.*

10 Of a yong man that song at the buriall of hys mother.

**A** Certayne man wepte and lamented for his wife being caried to burying, but his sonne did sing: whom his father rebuked, as he had bene made that he would sing when hys mother went to buriall, whereas he ought with him to be heauy and lament. Why father (quod he) if thou haue hyed these Priests to sing, why arte thou angry with mee that sing for nothing? That is no parte of thy office sayd his father, but belongeth to the Priest.

MOR. All things are not seemely for all men.

*Armed alwayes.*

1 Of a Lyon in loue with a Countreymans daughter.

**A** Lyon enamoured with a Countreymans daughter, desired hir greatly, wherevpon he requested hir father to giue hir to him in mariage. What (quod the man) should I marry my daughter to a beast? Then the Lyon frowned and grinded his teeth at him, wherewith the countreyman being afrayde, went from his former talke, and sayde: I woulde gladly matche my daughter with thee, so that thy teeth were oute, and thy nayles off, because the mayde standeth in doubt thereof. The Lyon being inflamed with loue, did so, and then required the  
mayde



mayde of him. The Countreyman seeing hym  
lacke his teeth and hounes, tooke vp a club wher-  
with he diuers times basted him, and chased him  
from his house.

. M O R He that yeldeth him selfe to his en-  
emies, is soone dispatched.

*Arrogancie.*

12 Of a Goorde and a Pinetree.

A Goorde sometime was solwen nere to a Pine-  
tree, which for greatnesse of body and breadth  
of boughes, passed. It happened that this Goorde  
(by muche rayne and temperature of weather)  
grew very rankely, and extended his boughes  
loftily: He sprong vp aboute the Pinetree and  
wapped him about his boughes and leaues, cra-  
king that he had greter leaues, hanging scures,  
great fruite and freshe. At lenath he was so puffed  
with pride, that he durst speake thus to the pine-  
tree: Wælt thou not (quod he) howe farre my  
leaues excede thyne, and howe in flourishing  
I patie thee, and am nowe, even in thy toppe?  
The Pinetree, in wysedome and strengthe  
excelling, nothyng wondered at the lofynesse  
of the Goorde, but thus answered and sayde  
vnto hym: I haue a long tyme wyntered and  
sommered heere, and haue passed through the  
pykes, and yet remayne as sounde as a bell, but  
thou in thy firste flourishing, what tyme thy  
leaues

leaves shall fall, thy courage will be calmed, and all thy force in the dust.

M O R. In prosperitie we ought not to be lofty.

*Attempt not above thy capacitie.*

13 Of the Spider and the Swallowe.

**A** Spider offended with the swallow, because she deuoured the flies which wer his meat, hanged vp his webbes afoze the hole, (from whence the Swallowe should flie) to take hir. The Swallowe flew forth and carped away the webbe with the weauer. Then the Spider hanging in the aire, and perceiuing his death to be at hand, said: Justly haue I this deserued, which did thinke to cathe great birdes, when wythout great laboꝝ I could scarce get the smallest thing that flyeth.

M O R. Attempt nothing about thy capacitie.

*Attendance.*

14 Of a Dogge and a Wolfe.

**A**s a Dog slept in a court before the house of his Mayster, a Wolfe came sodainely and caught him: whome, as he would haue killed, the Dogge besought, saying: Good maister spare me now because I am leane and thinne as thou seest, but if thou wilt carrie, there shall be within these fewe dayes a great marriage kept at my Lordes, where I will so fill me and make me so fatte, that then I shall doe thee moze good.

The

The Wolfe crediting his wordes, let him goe. Shortly after the wolfe came and found the dog sleeping vpon the house top, to whome he called as he stode beneath, willing him to perfourme his promise: Say verily (quod the Dogge) but if from hencefozth thou finde me sleeping without dozes, tary not at al, vpon hope of any Mariage.

MOR. The burnt hand euer after feareth the fire.

*Bablers.*

15 Of the Asse and the Foxe.

An Asse put on a Lyons skin and walked abroad, putting all other beasts in feare, who on a time seeing a Fox, endeouored to make him also afraide. But hee (foz by chance he heard him baying) said to him: Thou knowest well that I would haue trembled at thee, if I had not herd thy baying.

MOR. Some vnlearned men which outwardly beare countenance, through their babling are reprobued.

16 Of the Eggle and the Pie.

The Pie sometime desired the Eggle, to make him one of his friends of his household, bicause the beautie of his body deserued it, and also the redinesse of his speache to doe messages: I would so doe, said the Eggle, but I feare least that which I speake within dozes, thou wouldest preache it  
ab3000

abzoade on the house tops.

MOR. Kepe no bablers noꝝ teltales in thy house.

17 Of a Countreyman that would passe  
ouer a Ryuer.

A Countreyman ready to passe a streame,  
which by chaunce was sodenly rylen, wyth  
late rayne that fell, sought the thallowe. When  
he had assayed that part of the Riuer which was  
calmest, he founde it deeper than he supposed: a  
gayne, where it was roughest, there he found it  
thallowest: then he bethought him whyther he  
might commit his life to the calmest place of the  
water, oꝝ to the roughest.

MOR. Dzeade those lesse whiche are full of  
woꝝdes and thzeatnings, than those that say  
nothing.

*Benefactors.*

18 Of a Hart and a Vine.

A Harte escaping the Hunters, lay hid vnder  
a Wyne. When they were a little past hir,  
the supposing she lay safe, began to feede on  
the vine leaues, which beeing stirred, the Hun-  
ters returned: and iudging (as it was in deede)  
some beast to lurke vnder the leaues, they wyth  
their arrowes slew the harte: who as she lay a  
dying, sayde thus: Rightly am I serued, foꝝ I  
ought not to haue hart that which saued me.

MOR. They which do any wzong to their be-  
nefactoꝝ, are punished of God.

*Bene-*

*Benefites ill rewarded.*

19 Of an Aſſe that ſerued an vnkind Maſter.

**A**ſſe ſerued a certayne man many yeres, in whiche tyme he neuer offended hym. It happened afterwarde, being heavy laden, that he ſtumbled in a rough way, and fell vnder his burthen. Then his cruell maſter bet hym ſore, and in ſpite of his harte ſozced hym to riſe, calling him a ſlouthful & ſuggiſh beaſt: but this poore wretch thought thus with him ſelfe: Miſerable is my eſtate, which haue hapned to ſo vnkind a maſter, ſoꝛ though I haue ſerued him a long time wthout displeaſing him, yet dothe he not ſoꝛgiue me this one fault, in recompence of the good ſeruiſe I haue done him.

**MOR.** This Fable is agaynſt thoſe, whiche ſoꝛget the benefites that they haue receiued, and graueouſly puniſh the leaſt offence of their benefactors toward them done.

*Benefites.*

20 Of a Husbandman pricked by a Bee.

**A** Husbandman being ſting by a Bee, marvelled that out of the ſelfe ſame mouth ſo ſweete iuyce proceeded, and ſo graueous a ſting. The Bee answered, the moꝛe beneficiall I am, the moꝛe I hate them that doe me wrong.

**MOR.** The moꝛe good men doe, the leſſe iniurie they endure.

**T**he propertie of Abrotanum, is to dialve out any thing that sticketh fast, with the helpe of Auxangia. Wherefoze on a tyme came a Hare halting to him, for a thorne which stucke in his foote, and sayde : O Physitian both of body and soule, take pitie on me and helpe me, and forthwith shewed his right foote. This tree being moved with compassion, putte himselfe vpon the wounde, brought out the thorne, and healed it. Wherefoze the Hare remembryng this benefite, caried daily a flaggon of water on his shoulders, and watered the roote of the tree, wherby he caused it to continue fresh and greene.

MOR. Let vs alwayes gladly serue our benefactors.

*Benefites for aduantage.*

22 Of the Crow and the Dogge.

**A**s the Crow was offering sacrifice to Minerva, she bad the Dog to hir good cheare, but he aunswered hir : Why dost thou bestowe sacrifice to no purpose : For the Goddesse so hateth thee, that she suffereth thee to haue no credite in any diuination. To whom the Crowe sayd, for that cause the more doe I sacrifice vnto hir, that I might get hir fauour agayne.

MOR. Many for aduantage, feare not to besite their enimies.

*Betray-*

*Betraying.*

23 Of a Hunter, and a Partriche,

**A** Hunter had caught a Partriche, which as he would haue killed, she besought him pardon for hir life, and to set hir at libertie, promising to bring to his net many Partriches: The Fowler answered hir readily agayne, saying: I thinke that now thou art moze woorthy of death: bicause thou hast giuen thy wordes to betray thy friende.

**MOR.** He which goeth about by deceite to bind his friend, runneth headlong into miserie.

*Beware of enemies.*

24 Of the Dolphin and the Ele.

**A** Certayne Dolphin finding an Ele in the sea, pursued after hir, whome when he had often caught, but could not holde, bicause of hir slipperinesse, he was wonderfull soze. But the Ele being disposed to mocke him, and thereby to escape, spake craftily to the Dolphin: I am soze for thee, that thou arte too muche wearied and grieued with swimming after me, but thy labour is lost: for in the deepe waters thou shalt neuer take me, but goe with me into the muddie, and thou shalt haue me at thy pleasure. The foolish Dolphin being in a chase, and also greedy of hys pray, began to swim after hir: intending utterly to destroy hir: when the Ele had

led the Dolphin into shallow places she wound  
hir selfe into the mud, and sayd: Come vp to me,  
for I shal be staied by the rootes of herbs, & thou  
shalt haue thy desire of me. The Dolphin gaue a  
skip to catche the Cele, but she skipte into the  
mud, and shee sticke faste on dry ground: In  
the meane time came a fisher, and drake hym  
thzough, wherof he dyed.

MOR. He that goeth with his foe, it is no  
maruell if he fall.

25 Of a Lyonesse and the Foxe.

**T**he Fox oftentimes vphzayded the Lyonesse  
that she had but one whelp at a time, truth  
it is (quod she) but then that is a Lyon.

MOR. Beautie consisteth not in plentie, but  
in vertue.

*Boasters.*

26 Of an Astronomer and a Traueler.

**A** Certayne Astronomer diligently beewing  
the starres, vnbittingly fel into a wel, but  
a Trauailer by chaunce comming by, & see-  
ing him sighing, sayde: Doest not thou see the  
earth, which gauest thy minde vpwarde?

MOR. Many boast that they know of things to  
come, not knowing what presently happeneth.

27 Of Schollers.

**A** Certayne Whēlewright had bene often de-  
luded by Schollers, which wer vagabunds,  
which



Which came to him for almes, saying they had great skill in Magike, and that they coulde do many things: of which number, there came one a begging to his doore, in the name of a Maister of the seuen lyberall Artes, to whom he sayde: My friende, were not you heere the laske yere? No (quod the Scholer:) depart therfore (quod he) and come no more heere, for I will giue thee nothing. The Scholer was offended, and asked why he spake in the singuler number to him, beeing a Maister of the seuen liberal Artes, and a Magitian. He answered: I know much more than thou doest: for with one handie craft labour I fynde me, my wyse and childzen, but thou with thy seuen Artes canst not fynde thy self, but goest a begging. Wherefore thou oughtest to reuerence me, and not I thee. When hee had so sayde, the Scholer departed, well mocked.

MOR. It is a folly to boaste of any tytle, where as knowledge wanteth of that which is professed.

28 Of a Boaster.

A Certayne ragged and y<sup>e</sup> fauoured man came into a Tauerne, and bycause he was lightly regarded, beganne to boast of his nobilitie, that he descended of an auncient house, to whom one answered: Auaunte knaue with thy nobilitie,

litie, our Millers Ass is moze noble than thou, for he goeth with a man wayting on him, but thou goest without.

## 29 Of a Boaster.

A Certayne man, who hauing traueled farre, returned into his countrey, and made great vauntes of his manly actes that he had done in many places, especially y he had daūced a daūce at *Rhodes*, that none of that place could: for pꝛoꝛse whereof, he sayde, that he had to witnesse them which were there pꝛesent, to whom one of them that stode by, aunswered: Sir, if this be true, what needeth witnesse, there stands *Rhoda*, and there is thy daunce.

MOR. All talke is superfluous, excepte we haue pꝛesent pꝛoꝛse.

## 30 Of the Mole.

THE Mole a blinde beaste, sayde sometime to hir mother: I see a Mulbery tre, and streight after, I smell a great sauour of Frankinsence: but the thirde time she sayde, I heare the noyse of the fall of an yron pellet: hir mother answered: As farre as I perceiue, thou lackest not onely thy sighte, but also thy smelling and hearing.

MOR. Some brag they can doo things impossible, and in the least are reꝑroued.

Boasting.

**T**he talke was sometime that the Hilles dyd trauell, whereof men hearing, came thither, and stood gaping about, wayting for some monstrous thing, not without greate feare. At length the hilles were deliuered, and broughte forth a House: wherat there fell such a laughter amongst them, that they were ready to sowne.

MOR. Crakers will promise greate matters, but scarce perfourme the least.

**A** Frog came forth of the Marshes into the wood amongst wyld beasts, and sayde, she was well seene in Physike, and that hir cunning was as good as Hipocrates, or Galenes: all beasts gaue credite, onely the Fox mocked hir, saying: Shall she be counted skilfull in Physike, whose lippes be so pale? Let hir first heale hir selfe. And thus the Foxe mocked hir. For the mouth of a Frog is of a skie colour.

MOR. It is more folly to professe that wherof thou hast no skill.

**A** Pecoocke boasted to a Souldiour that had decked his hatte with Curich feathers, that

B. iij. the

He had much sayzer feathers : and to verisse hir saying, shee spreade abroade hir tayle : The Houldiour therewith beeing enamored, caughte and spogled hir, wherewith to decke his helmet : Then the Perocke sayde to hir selfe : wo is me wretch and foole, to shew so pzeious a thing to a spoyler, which I ought to haue kept close.

M O R. By boasting of pzeious things many are stirred to become thæues,

*Boldnesse.*

34 Of the Kidde and the Wolfe.

**A**s a Kid looked out of a window, he espied a wolfe passing by, vpon whom he railed: An vngracious person sayde the wolfe, it is not thou that tauntest me, but thy safe holde.

35 Of the Sunne and the Northeast winde.

**S**ometyme the Sunne and the Northeast wynde contended, who was the stronger, wherebpon they agreed to proue their strength on a wayfaring man, that he mighte haue the victorie which caused him to cast away his wallet. Firste the Northeast wynde with sharpe frozmes & bitter blaistes assayed him : He stayed not a whit therfore, but as he wente he wrappd his clothes double about hym : When the Sunne was come to his course, by litle and litle in spreading his beames, he calmed the wynde, then was this man in suche a heate & sweet, that  
he

he puffed and blowed exceedingly, and at length by the outragiousnesse thereof, being saynt, he coulde go no further, but got him into the coole shadow, casting away his wallet, and late hynr downe vnder a thicke woode: by which euident token the Sunne was conqueror.

MOR. Looke afoze thou leape, for though thou be strong, yet perhaps another is stronger than thou, if not stronger, yet craftier, with hys pollicie to giue thee the foyle.

36 Of a Foxe, and women eating of a Henne.

**T**He Foxe passing by a farme house, espied a great route of women eating Hens sumptuously prepared, but (God wot) there was no talke amongst them, to whom she sayde: what crying and barking of Dogges woulde be after me, if I should doe as ye doe: Thou wicked beast (quod an old woman) we eate that is our own, but thou stealest from others.

MOR. We may not be so bolde with other mens goods, as the right owners.

37 Of a Dog and Wolues.

**A** Great barking Dogge was a soze enimie to the Wolues, for when they woulde haue entred the Citie, he kepte them out: wherefoze they also hated the Dog, whō they would fayne haue killed. At length they sent two Ambassadors to the Dog, desiring him to come abzoade

B.iiiij.

into

into the fields, and they would make him their king, because he was mightie and valiaunt. The foolish Curre consented, and wente with them, whom they brought safely to the other wolues that tare him in partes.

MOR. He that will be hardy, let him keepe him selfe in a sure defence.

*Bragging.*

38 Of the Pecocke and the Crane.

**T**He Pecocke and the Crane sometime supped together, and amongst other talke, the Pecocke bragged much of his fayze tayle, despising the Crane: he graunted that she was a fayze birde in that poynt, yet was he able with his stoute flying, to enter amongst the cloudes, when she could scarce flye to the house toppe.

MOR. Let not one thinke scozne of another, euery one hath his proper giste and vertue: for he that wanteth thy qualitie, perhaps hath that which thou lackest.

*Brawling Women.*

39 Of a Knight that had a brawling wyfe.

**T**here dwelt a Knight at Florence, descended of a noble blond, which had a waywarde and bzauling wife, that dayly wente to hir ghosly father, to whome she complayned of hir husbandes demeanure: for which he much blamed the knight. It happened not long after, that she

desi.

of men, beasts, and fowles  
desired hir ghostly father to set hir and hir husband at quiet, wherupon he called him to thrist, saying, that if he came, he doubted not but to make them frendes agayne. The knight agreeing, the other required him to make declaration of his faults. In sayth (quod the knight) it shall not neede, for I know that my wyfe hath often tolde thee al that euer I did, yea and moze too.

*Brute beastes kinder than men.*

40 Of Arion and the Dolphin.

**A**Rion was an auncient man, and came of a noble linage: he could sing to the harpe: he was bozne in the Citie of *Methimne*, in the Isle of *Lesbos*, whom *Periander* king of *Corinthe* loued for his cunnings sake, from whom he departed to see the famous countrey of *Sicilie* and *Italie*. When he was come thither, and had wel delighted the eares, and contented the mynds of moste men in those partes, he gayned greatly, and liued in pleasure and loue of all men. Afterwarde hauing gathered much substance, he minded to returne to *Corinth*, wherupon he hyzed a *Corinthian* ship and mariners of that coast, because he hoped to finde friendship at their hands. The *Corinthians* receyued him, and launched into the deepe, who being greedy of thys great pray of money, toke counsell to kill Arion. He vnderstanding of his destruction, gaue them all

the money that he had, praying them only to saue his life. But being past hope and soze afrayde, he requested that befoze his death, he might put on his apparel and take his Harpe and sing a mourning song to comfort his hart withall: The Mariners (though they were hard harted and cruel) desiring to heare him, graunted his petition. He being clad as he was accustomed, standing in the hinder part of the Shippe, song with a loud voyce, the song called *Orithium*. In the end of his song, as he stode with his Harpe and in his clothes, he cast himselfe into the Sea. The Shipmen nothing douting but y he was drowned, kept on their voyage. But a straunge and wonderful thing happened, for a Dolphin sodainly swam by and receyued him, caryed him on his backe aboue the water, and brought him safe and sound to *Tenarus*, in the lande of *Laconia*: from whence Arion went straight to *Corinthe*, and shewed him selfe to King *Periander*, and how he was caryed of the Dolphin, declaring all that happened. The King little beleued this, but commaunded him safely to be kept, till the truthe were tried. The Mariners were sought for, (and Arion sent out of the way) who being brought befoze the King, he demanded of them (making no semblante that he hadde knowledge of Arion) whether they heard any thing of hym in the parties whence they came:



came: They aunswered, that when they set forth he was in *Italie*, and liued well there, and was highly esteemed in the Cities: and also was exceeding riche. Whiles they thus spake, in came A-  
rion with his Harpe, hauing on the same apparel wherewith he leapt into the Sea, whereby the shipmen being amazed, and pricked in conscience could not denie it.

MOR. In brute beasts we shall sometime finde more friendship, than in couetous menne, which care for nothing but riches, neither haue any sparke of humanitie, but the only Phisnomic.

*Busie bodies.*

41 Of a Kid and a Wolfe.

A Kidde straying from the flocke, and being pursued by a Wolfe, turned backe to hym and sayde: O Wolfe, bicause I am perswaded that thou shalt eate me, play first on thy pipe that I may daunce, least I die in sorowe: As the Wolfe was playing and the Kid dauncing, the dogges heard it and chased the Wolfe: who sayd to the Kid: I haue well deserued this, for I ought not being a Cooke, to counterfet a Minstrel.

MOR. They which regard not that wherunto they are naturally inclined, but assay that which to others belongeth, fall into aduersitie.

**A** Crab fishe came swor̄th of the sea and fed, the  
 Foxe bēing hungry and seeing him, caught  
 him: who bēing ready to be deuoured, sayde: I  
 am well serued, which bēing a fishe of the sea,  
 would liue on lande.

MOR. Those men are iustly miserable, that  
 forsaking their p̄oper science, doe meddle with  
 that, which becommeth them not.

## 43 Of the Apple tree, and the pomegranate tree.

**T**he Pomgranate and the Apple tree conten-  
 ded aboute their beautie: When they had  
 continued long in strife together, a bush, which  
 was their neighbour, often hearing them, at  
 length sayd: It is time friends to be at one.

MOR. The vylest persons sometyme wyl  
 meddle in t̄eir better's matters.

*Causers of euill.*

## 44 Of a Dog and his Maister.

**A** Certayne man had a Dog whom he always  
 fed with his owne handes, bicause he should  
 loue him the more, and when he was bound he  
 loosed him: But yet he cōmanded his seruant to  
 tye him vp, & beat him, to the end the dog might  
 perceiue he loued him, & that his seruant did not.  
 The dogge taking it graueously to be dayly tyed  
 and beaten, ranne away w̄thom when his mai-  
 ster rebuked as a churle, and forgetfull of al his  
 bene-

benefites, that he would runne away from hym  
which loued him so, and fed him, whom he neuer  
bound nor kette. Ah sir (sayde the Dogge) that  
your seruant dothe at your commaundement, I  
count it done by you.

MOR. Those are euill doers, which are cau-  
sers of euill.

*Chastitie.*

45 Of the Turtle.

**A** Certayne Turtle being a widdow, liued in  
a great heauynesse for the death of hir mate,  
but she remayned chaste: whom other birds  
pitying desired hir to abide with them, wherunto  
at length she consented: They made hir the best  
chere they coulde, but she seeing their abhomi-  
nation and whoredome, forsooke them, and led the  
rest of hir life in chaste widowhed.

MOR. Who protesteth chastitie, must set his  
minde on no worldly assayes.

*A charme for Scoldes.*

46 Of a scolding Woman.

**A** Certayne man had a scold to his wife, which  
alwayes brawled with him, what soeuer he  
dyd, which the more he kette hir, the more  
fierce she was. When he saw that stripes would  
not preuaile, he attempted an other way, for as  
often as she chide, he played on a payre of Bag-  
pipes, whereof he had no skill. When he had so  
done

done, she was moze fierce: but at length he continuing his playing, shee daunced for anger, and in the ende shee stroke the Bagpipe out of his hand. But he toke it againe, and played, wherwith shee being chased, ranne out of the doores, saying, that shee would not endure his wickednesse and dzonkennesse. The next day shee began hir scolding a freshe, but hir husband played as he was wonte. Then the woman declared that shee was overcome, and lefte of hir cursing, promising hir husband to become most gentle vnto him, so that he would lay away his Bagpipe.

M O R. Malaperte women by diuers wayes must be charmed.

*Churle.*

47 Of the Wolfe and the Crane.

**T**he Wolfe sometime had killed a Sheepe, which as he greedely deuoured, by chaunce the bones stuck fast in his throte: he trauailed farre and neare, seeking for helpe but founde none, for all men iudged him well serued for his greedinesse. At length by faire flattering wordes, and greater promises, he allured the Crane to bruste his long necke into his throate, and to lucke out the bone that stucke faste. When the Crane had so done, he required a rewarde: But the wolfe laughed him to scozne, saying: Be pacifing thou patche, canst thou not be contente with thy

thy life, thou art bound to thanke me therfore: for  
had I list, I might haue bitten off thy necke.

MOR. All is lost that is put in a riuen dish.

*Certentis.*

48 Of the Fisher and the litle Fishe.

**A** Fisher cast his hookes into the water baited  
with fleshe, wherewith he caught a litle fish,  
the prisoner besought him to release him,  
now being so little, and to let him growe bigger,  
that hereafter he might haue the more commo-  
ditie of him: Nay sayde the Fisher, I wil not bie  
the pigge in the poke, for I vse to take what pre-  
sently I can get.

MOR. Leauē not the bird in the hande, for that  
in the bush.

49 Of a Foxe that would kill a  
Henne sitting.

**T**he Fox being entred a countreymans house,  
founde a Henne sitting on Egges in the nest,  
which besoughte him, saying: I pray thee kill me  
not now being leane, tary a while till my chic-  
kens be hatched, which thou maike eate with-  
oute any tootheake being yong: Ah (quod he) I  
were not woorthy to be called a Foxe, if now  
being hungrie, I would forsake my praise that is  
ready, vppon hope of Chickens which are not yet  
oute of the shell: I haue strong teethe, which are  
able

able to grind the hardest flesh that is. And when he had so sayde, he deuoured the Venne.

MOR He is not wise, which vpon vncertayne hope of greater things, will let go that which he hath presently.

*Common people.*

50 Of the Frogs and their King.

**T**He f Frogs being free, besought Iupiter to giue them a kyng, he laughed at their foolish petition, neuerthelesse they continued their instant sute so long, that at the length they forced him therevnto. He caste them downe a beame, which with the fall thereof made a great noyse in the water. The f Frogs being afrayd, helde their peace, and did homage to their king, and approached by little & little nearer vnto him. At length they boldly hopped vp and downe on him: and thus their foolish king became a laughing stocke vnto the. When called they on Iupiter agayne, desiring of him a valiaunt king. He sent the the Stozke, who walked like a stoute champion thzough the Marches, killing & deuouring as many f Frogs as he met. At euen when the Stozke was gone to rest, they came forth of their holes, hoarsly crying, but to a dead man, for Iupiter his will was, seeing they were not content with a mercysfull kyng, that they should be oppressed with a tyzant.

MOR.

MOR. The like happeneth to the common people, which hauing a merciful & gentle pzince, iudge him a dastard and slouthful, and pray that they may haue a stoute pzince. Agayne hauing a valiaunt pzince, they dispraysle hys crueltie, prayling the others clemencie. Either it is, that we are not contented with things present, oz that is true, seldome commeth the better.

*Company.*

51 Of the Collier and the Fuller.

A Colyer sometime desired a Fuller to dwell with hym in house together: Pay (sayd the Fuller) this neither pleaseeth me, nor yet is for my profite. For I feare greatly least that which I make cleane, thou shouldest ray as blacke as a coale.

MOR. We are hereby warned to keepe company with those that be of a perfecte honest lyfe, and to shunne the felowship of leude men, as a noysome plague.

52 Of the Rauen and Wolue.

A Rauen sometyme followed Woules ouer many highe hilles, wherfoze he required to be partaker of their pray, bicause he had so far followed them, neither had left their companie. The Woules made light of him, bicause he followed not the, but their pray, & in that he would as sone deuoure the hearts of Woules, if they

ould be slayne, as of any other beast.

MOR. We must alwayes marke not that we  
do, but of what mynd we are in doing.

*Concorde.*

53 Of the father and his sonnes.

**A** Husbande man had many yong men to hys  
sonnes, which were alwayes at variaunce,  
whom he diligently endeuozed to vnite in loue  
together, and bycause he would playnly open to  
them the inconueniences of their disorde, he  
brought a bundle of smal stickes, which he com-  
maunded them to bynde with a little corde, and  
then to bzeake it in peeces: they beeing but yong  
and weake, dyd their good will to bzeake it, but  
coule not pzeuaile: Then their father loosed  
it, and gaue euery of them a little rodde therof,  
which euery one accoording to his strength dyd  
easily bzeake: and forthwith he sayde to them:  
Sonnes, if yee would agree, and sticke thus one  
to an other, no man were able to vanquish you:  
but if yee be eyger to hurte and pursue one an  
other with mortall hatred, yee shall soone bee a  
pray for your enimie.

MOR. By concorde smal things encrease. By  
disorde great things waste and consume.

54 Of Bulles and a Lyon.

**T**here were foure Bulles whiche agreed to  
sticke one to another aswell in wealth as in  
wee,



woe, whome the Lyon perceined ſeeding togi-  
ther, and therefore was aſtrayde to aſſaile them  
thoughe he were very hungrie : but in the ende  
he deuſed by ſome craftie way to ſeuer them :  
whom after they wſt parted, he ſone toze them  
in peces.

MOR. Nothing is ſurer than conoord, and diſ-  
coorde maketh the mightie weakē.

*Conſenting perforce.*

55 Of a Lyon which begged of the Wolfe  
parte of hys pray.

**T**he Wolfe and the Foxe entered ſellowſhip,  
and went a hunting, to whom, as they were  
deuiding the Hart which they had taken, the Li-  
on came by chaunce, & chalenged the third parte  
of the pray, bycauſe he was king of foure ſorted  
beaſtes : but the Wolfe denied it : then the Ly-  
on being angry, layde holde on the Wolfe with  
his clawes, and plucked the ſkin cleane from his  
head, and made it redde, wherby the Wolfe eſca-  
ped ſcarſe with his life. After the Lion turned  
to the Foxe, and ſayde : What ſayeſt thou : For  
ſooth my lezde the king (quod he) I graunt not  
only the third part, but alſo the whole Hart vn-  
to you : What (quod the Lion) haſte any body  
taught thee to anſwere ſo wiſely : Yea ſir (ſayd  
the Foxe) the redde hatte which you put on my  
ſellow the Wolfe hath taught me.

C. y.

MOR.

MOR. Better it is sometime to graunt a part than to lose the whole.

*Content in thy state.*

56 Of a Snayle and the Eagle.

**T**he Snayle being offended that he continually abode in moyst and low places, desired the Eagle, (of whom he had heard, that she flew so highe, that she might beholde the greatest parte of the Earth on euery side) to cary him vp on highe, wherby he might at once beholde both Hilles and Valleys, the fieldes and the Sea. Which thing when the Eagle had quickly done, she cast him downe, wherby he fell on y ground, and was dashed in peeces.

MOR. Let no man exalt himselfe higher than his state and nature both require.

57 Of the Hare and the Foxe.

**T**he Hare and the Fore made their petitions to Iupiter, the one desired swiftnesse to hys subtilitie, the other subtilitie to his swiftnesse: Iupiter answered them: In the beginning of the world wee gaue euery beast his proper gift bountifullly: now if one shoulde haue had all, other had ben wronged.

MOR. God hath bestowed his giftes so indifferently vpon euery man, that we oughte with our state to be satisfied.

*Content-*

**T**Here sprong vp an Elme in the banke of a Riuer, which mocked an Osier that grew nerte him, for his weakenesse, bycause that with the least beating of the water he moued, but of his owne strength and stoutnesse he boasted exceedingly, and how that he had continued there many yeres, not able to be shaken by the violence of the water. It hapned on a tyme, that by force of the waues he was broken downe, and carped away by the streame: When the Osier mocked him, saying: Whither away neighbour, wilte thou nowe forsake me? Where is nowe thy strength become?

MOR. Whose men are wylser that giue place to their betters, than they that doe contend and haue a foule ouerthrowe.

**A**Hart sometime accused a Sheepe befoze the Wolfe, that he ought him a bushel of wheat: The sheepe in very deede knew nothing of this, yet for feare of the Wolfe, promised payment. A day was set, which beeing come, the Hart put the Sheepe in remembraunce thereof, she denyed it, excusing that promise to be made for feare of the Wolues presence. Forced promises are not to be kept.

M O R. It is a clause of the lawe, force muste haue the repulse by force. But thereof commeth a new sentence: It is lawfull to pay craft with the lyke.

60 Of a Feller of Woode.

**A**s a Woodfeller was cutting woode neere a Ryuer side, he lost his are, who being vncertaine what to doe, satte hym downe on the ryuers banke and wepte. But Mercurius vnderstanding the cause, and moued with pitie, dyued vnder the water, broughte vp a golden are, and asked him, if that were it which he lost: He denyed it to bee his: then he dyued agayne, and brought vp one of Siluer, the which he refused to bee hys: then he dyued the thirde tyme, and tooke vp his Are, whiche he acknowledged to be hys which he lost. Mercurius perceiuing him to bee a iuste man and a true, gaue them all vnto hym, who soorthwith came to hys fellowes, and shewed them what hadde happened vnto hym. One of them bycause hee would also trye it, came to the Ryuer, and cast in hys are wilfully: then satte hym downe and wepte. Vnto whome when Mercurius had appeared, and vnderstode the cause, he lykelysse dyued, and brought vp a golden are, which he asked, if he had losse: He reioycing, did affirme it to be his. Whose impudent & manifest falsshode Mercurie percei-

perceiuing, neither gaue him the golden Aze,  
noꝝ his owne.

M O R. How much God loueth the righteous,  
so much he hateth the vnrightheous.

61 Of the Cocke and the Foxe. +

**T**HE Foxe being sometyme very hungry,  
thought by suttletie to gette his pray among  
gest the Hennes, which by the conduction of the  
Cocke were flowne into a hygher tree than he  
could clymbe: wherevppon he came to the  
Cocke, whome he gently saluted, and sayde:  
What makest thou so high? Hast thou not heard  
the newes of late, whiche are so good for vs?  
Merily (quod the Cocke) I heard nothing: but  
I pray thee what are they? The Foxe sayde:  
I am come hyther to make thee priuie of oure  
ioye: For there was lately a generall Coun-  
sell helde of all Beastes, wherein was con-  
cluded a continuall peace betwene all Beastes:  
so that now we wythoute any manner of feare,  
molestation, or laying awayte of any, euery  
one may walke where as hee lyst in safetie  
and quietnesse, therefore come downe and  
lette vs keepe holy thys day. The Cocke per-  
ceyuing the subtiltie and craft of the Foxe, sayd  
to him: Thy tydings are very good, which also  
I do lyke well: and forthwith he stretched out  
hys necke, and looked a farre off, as though he

saue some straunge thing, whom the fore asked, what he espied: The Cocke answered, I see two Dogges comming amayne with open mouth: the fore therewith quaking for feare, bad them Adieu, for time it is for me to be gone, and forthwith tooke him to his feete: What sir (quod the Cocke) whither runnest thou? what fearest thou? thou needest doubt nothing, if this peace be concluded: verily (quod the fore) I can not tell whether these Dogges haue heard of this decreē or not. Whereby one crasse was payde with the like.

62 Of a deceiuer.

**T**here was a certayne man who solwed leade and other trifles in a pace of lether, as though it had bene some Jewell, and in the sighte of a riche marchaunt and other men, he priuily threw it to the ground, & after tooke it vp agayn, inquiring if any had lost it: This rich mā being couetous, came & affirmed it to be his: to whom the Deceiuer sayde: Is it a precious thing as it seemeth? The Marchaunte auouched it to be. Mary (quod the other) thou shalte not haue it it againe except thou giue me ten crownes for a rewarde, which he willingly gaue, & forthwith departed and opened the leather, but he perceiuing it to be a small trifle, went to the deceiuer, alleaging that he was beguyled, wherefore he threat-

th: eatned to hang him, excepte he restozed the .x.  
Crownes. Why (quod the deceiuer) didste thou  
craftely & falsely say it was thine? and he caught  
holde on his hande, and would haue bzought him  
besoze the Maior to trie their honestie, but the  
marchant plucked backe his hand and ran away.

63 Of a Fox caught by a Dog, whiles she  
fained hir selfe deade.

Afore counterfeyting that shee was deade, to  
the ende to entrap the birdes which shoulde  
come to hir as to a dead carcase, being walowed  
in durte, did lie with hir face bpwarde in a fiede,  
wayting for Thoughs and Rauens, and such like  
greedy birdes, which shee would deuoure. It hap-  
ned a dog to come by, which snatched at hir, and  
with his teeth toze hir. Whereat shee saide: I am  
wozthily serued, for whiles I endeuoꝝ subtilly to  
catch birds, my selfe am caught by an other.

MOR. They which lie in waite for other,  
ought not to be græued if they be entrapped them  
selues.

64 Of a Boy and a Thiefe.

A Boy sate weeping on the bzinke of a Well,  
whom a Thiefe deinaunded the cause there-  
of. Mary (quod he) as I dꝛewe water my roape  
bzake, and a pot of gold is salne in. This thiefe be-  
leuing him, put of his clothes, & lept into the wel  
to soke it: which, bicause he founde not, he came

C.b.

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bp again, where he could neither see the Boy nor  
his cote, for the Boy was gone with it.

MOR. He that vseth deceit, sometime is deceiued.

65 Of a Thrushe.

**T**he Thrushe made his vaunts that he hadde  
won the friendship of the Swallow, to whom  
his mother sayde: Thou arte a sole sonne, if thou  
thinke to liue with hir, seeing either of you desir-  
eth contrary places, for she abideth in hotte pla-  
ces, but thou in colde.

MOR. Make not those thy friendes, whose li-  
uing disagreeth from thine.

66 Of the Aire and the Winde.

**T**he Aire on a time cited the Winde before the  
Iudge and maker of all things, and sayde: O  
Lord of all things, beholde and take pitie of me,  
ye haue placed me Princelike inough, for which  
I giue you thanks, bicause ye haue appointed me  
to be the life of all liuing things, but here in I  
was deceiued, for this Winde dothe make me so  
colde and intemperate, therefore I say to him, if  
he presume from henceforth to blowe vpon me,  
I will choke him: to whome the Creatoz saide:  
Aire thou sayest ill, though the winde make thee  
colde andASSE thee, yet he maketh thee holesome  
and temperate. If the winde blew not on thee,  
thou shouldest be corrupt, lothsome, infected and  
hated of all men: wherfore thou oughtest to loue  
him



him which preserveth thy health, wherewith the  
Aire was at one with the Minde.

MOR We ought to loue, and patiently suffer  
them which correct vs.

*Couetousnesse.*

67 Of a Trauailer.

A Traifaring man hauing trauailed farre, bo-  
wed, if he founde any thing to offer the halfe  
thereof to Mercurius. He found a bag full of  
Almondes and Dates, which he tooke and eate:  
but the Date stones and shelles of the Almonds  
he layde vpon an Altare, saying: Thou haste O  
Mercurie my voice, for with thee I partake both  
the outside and the inside of that I founde.

MOR. The Fable is againste couctous men,  
which for couetousnesse deceired the Gods.

68 Of a Woman and a Hen.

A Certen Widowe had a Henne, which day by  
day laide an egge, shee supposing, if shee gaue  
hir more Barley, that shee wold lay twice a day,  
did so: but the Henne being fatte, coulde not lay  
once a day.

MOR. Sometime they lose the present com-  
moditie, which through couetousnesse seeke after  
more.

69 Of a couetous man.

A Couetous man hauing solde all his goodes,  
made a wedge of golde, which in a certaine  
place he buryed together with his soule & minde,  
to

to which he daily went to see it: One of the workmen watching him on a time, & perceiuing what was done, digged vp the wedge and carped it away: afterwarde he came, who seeing the place emptie, began to lament and plucke him selfe by the haire. When one saw him thus weeping, and vnderstode the cause therof, he sayde: Friend be not soz, for hauing golde, thou hadste it not, take therfore a stone, and hide it for thy gold: and suppose that it is golde, and it shall be all one to thee, for as I perceiue, when it was golde, thou didste not occupie it.

MOR. It auailleth nothing to be endued with possessions, except we haue the vse thereof.

70 Of the Dog and the shadowe.

**A**S a Dog by chaunce swam ouer the riuer, he carped in his iawes a peece of flesh. The Sun then shining, as commonly it happeneth, the shadowe therof appeared in the water: which when he had scene, supposing it to be another piece of flesh, snatched greedely therat, and so lost that he had in his iawes. The Dog being stroken at the hart, both with the losse of his fleshe, and also of his foolish hope, barked thus in his language: Ah wretch, which lackedst a measure in thy greedy desire. Thou hadst inough and too much, hadste thou not doted, now through thy follie thou hast nothing left thee.

MOR. We are warned of modestie and wisdom,  
dome,

dome, in desiring and eschuing of things, and to vse a meane in our desires.

71 Of a couetous Ambassadoure.

**A** Certen couetous man being sent ambassadoz foꝛ his countrey to another Citie, there were straight at hande trumpetters to welcome him, and to delight his eares with musicke, hoping thereby to fill their purses with money. He sente them woꝛd, it was nowe no time to play, bicause his hart was heauie foꝛ the death of his mother: the Trumpetters deceiued of their purpose, departed soꝛowling. Then a friend of his hearing of his soꝛowe, came to see and comfort him, and asked him, how long it was since his mother died? Foꝛtie yeares (quod he,) then his friend vnderstanding the wilie deceite of the Ambassadoure, laughed exceedingly.

**MOR.** This fable belongeth to couetous men, which studie all the wayes to the woꝛld to saue their money.

72 Of a Couetous man dying.

**A** S a couetous man lay a dying, and vnderstood that at lengthe he should cary nothing with him, he turned him to his friendes and neighbors whome he saue present, and sayd: I carue of me, which al my life time haue endeuoured to gather goods, that yee trauaile not too muche to heape vp riches: foꝛ of so many Acres of lande, of so muche  
precious

precious apparell which with so great sweating,  
I haue gotte, I shall haue but a hole of five fote,  
and one sheete, wherewith being dead, I shall be  
couered.

MOR. It is a foolish and miserable thing to  
bestowe so much labour in gathering of goods,  
which (whether we will or not) we must quick-  
ly leaue.

92 Of a couetous man that ate withered Apples.

A Couetous man hadde gathered many Apples  
and faire, suche as the Poets repute to haue  
bin in the Gardins of Alcinous and the *Hesperians*: which he did so spare, that he durst eat none,  
except they began to perishe. His sonne being ve-  
ry liberall, broughte his fellowes very often into  
the Apple loftes, saying: Take of these what yee  
wil, but touche not them that are perished, for my  
father wil haue them serued alwayes after meat,  
which thing they willingly obeyed.

MOR. Nothing is more miserable than a coue-  
tous man which keepeth for others that which  
God hath lent him to vse.

*Couetous Prelates.*

73 Of a Iester and a Bishop.

A Certen Iester came in the Calendes of Ja-  
nuarie to a Bishop, who was very rich, but  
couetous: Of whome he begged a piece of  
gold

golde for a newe yeares gift. This Prelate said that he was madde, in that he supposed to haue so much mony giuen him for a new yeres gift. The fellowe begged a piece of siluer, but he saide that was too much. Again, he required of him the least coine of Brasse: but when he could not obtaine that, he sayd: I pray thee yet (reuerende father) at the leaste, bestowe thy blessing on me instead of a present. When said the Bishop: Kneele downe sonne that I may blisse thee. Nay, then (quod hee) I care not for your blessing, if it be so good cheape, for if it had bene worthe a farthing, you would not haue graunted it to me.

MOR This is against Bishops and Priestes, which sette more by riches than all holy misteries of the Church.

74 Of a Priest which buried his Dog.

A Countrey Prieste dwelling in *Tuscia*, who was very rich, had a little Dogge whome he dearely loued: which, when it dyed, he buried in the Churchyarde. Whereof the Bysshoppe of that Diocesse being aduertysed, and being curious, supposyng thereby to gette some great summe of money, there vpon hee summoned the Prieste to appeare before hym. He knowinge well the pretence of the Bysshoppe, toke wyth hym fiftye pieces of Golde, and came to the

the Bishop, who laid soze to his charge the burying of his Dogge, soz which he commaunded him to prisone. The Priest (as he was riche) so being wittie withall, humbly answered him, saying: Reuerend Father, if your holynesse vnderstode the singuler wisdomme of my Dogge, yee woulde nothing maruell that he was buried amongst men: For his wit passed mannes reason, as well in his life time as at the hour of his death. What is this (quod the Bishop) that thou sayst? Forsoth (quod the Priest) he made a Will at his latter end, and knowing your necessitie, he bequeathed you fiftie pieces of golde, which I haue broughte with me. The Bishop, when he had receiued the money (being well pleased) sent away the Priest vnpanished.

*Counsell.*

75 Of the Owle.

Sometime the most part of birds went to the Owle, and desired hir no longer to abyde in holes of houses, but rather in the boughes of trees where is swæter singing. And incontinently they shewed hir a yong Oke newe sprong vp, smal and tender, where shee might sit very softly, and build hir nest: shee would not agreæ thereto, but gaue them counsell not to credite the yong plant, for it would beare in time to come, birdes lime, which would be their destruction. They be-  
ing

ing a light kinde of birds and often flitting, despised the good counsell of the Owle: but when the Owle was growen, it was brode & full of boughs: then the Birdes together did flie amongst the boughes, there they tooke their pleasure, hopped vp and downe, played and song together. In the meane time the Owle broughte forth the Birdlime. When the small birdes all too late repented, that they refused that hollosome counsell: and this is the cause (men say) why al birds, as soone as they see y<sup>e</sup> Owle, come clustering about hir, folow hir, sitte about hir and flie with hir, for they remembryng that counsell, accounts hir wise, and come aboute hir by flockes, that they might learne wisdom and knowledge of hir.

MOR Despise not the counsell of him that giueth it a right.

*Counsell for priuate gaine.*

76 Of a Foxe.

A Foxe being caught in a snare, when shee had escaped with hir taile cutte off, was ashamed of hir life, wherevppon shee pretended to periuade other Foxes thereto, so as by a common mischæse shee might couer hir owne shame: When shee had assembled them all together, shee counselled them to cutte off their tailes, alleging that they were not onely vncomely, but also a superfluous burthen: One of the Foxes answered

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swered

30 *Willelme faynes sayings*  
swered hir : Truly sister, if this thing were not  
onely for thy profite, thou wouldest not counsell  
vs thereto.

MOR. Wicked menne giue counsell to theyr  
neighboures for no good will, but for theyr owne  
aduantage.

*Craftie men.*

77 Of the Lyon and the Gote.

A Lion by chaunce espied a Gote vpon an high  
rocke, whome he counselled rather to come  
downe and feede in the greene medow : so would  
I sayd the gote, if thou were thence, for thou ge-  
uest me counsel, not for my pleasure, but to slake  
thy hunger.

MOR. Credit not euery mannes talke, for some  
counsel not to profit thee, but themselves.

*Craftie men.*

78 Of a Fox taken by a Countryman.

A Foxe being taken by a countryman, of whose  
Venues he had killed many, with flattering  
wordes besought him to set him at libertie, swea-  
ring deuoutly that thenceforth he would neuer  
doe him harme. The Countryman answered, I  
would willingly forgive thee, and let thee go safe  
and sounde, but that I knowe thee to be craftie,  
and a promise breaker, and I certainly knowe,  
that thou canst not hinder me being deade, but I  
mistrust thee being alieue.

MOR.



MOR. We muste giue no credite to false and  
craftie men.

*Crafte of Women.*

79 Of a Woman that would die for hir Husband.

**A** Certaine chaste Patrone that loued hir hus-  
bande wel, was grieued at the heart for the  
sickenesse of him, weeping and mourning  
much: and bicause hir heartie good will mighte  
appeare the more, shee besought death, if needes  
he would haue hir Husbande, rather to take hir  
and to excuse him: whiles shee thus spake, shee es-  
pied death with his lothsome lookes appoaching,  
where with shee being agaste, and already repen-  
ting, said: I am not that body which thou seekest,  
he lieth in the bed whome thou cannest to slea.

MOR. No man loueth his friend so well, but  
he loueth him selfe better: Pearre is my coate,  
but nearer is my skin.

*Crueltie requited.*

80 Of a Lyon being olde.

**T**her was a Lyon which in his youth through  
his fiercenesse had purchased the displeasure  
of many: whereof in his olde age he recey-  
ued iust punishment. Euery beast in recompence  
of theyr hurte requited his quarell: The Boze  
wyth hys Tuske, the Bull strake him wyth  
hys hornes, and especially the Ass, boeing in-  
flamed to caste off the name of a cowarde) wyth

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chis

chiding and kicking, courageously did beate him. The Lion then wayling lamentably said: Those whome sometime I haue hurte, paye me againe with the same measure, and not without a cause: Again, those to whome sometime I haue done good, requite not now my goodnesse, but rather vniuersally are my foes: great was my follie when I made so many my enemies, but greater, in that I trusted false friendes.

MOR. When thou art in prosperous estate, be not loffie nor fierce, if fortune once frowne or looke awry, they whom thou hast hurte, shall reuenge their quarell: if thou haue frends, put a difference betwene them, some are frends not to thee, but to thy table, and to thy fortune, which as the wynd turneth, will turne, and happie shalt thou be if they be not thy foes. As Ouid complayneth not without cause.

VWhen prosperous vvindes did driue my sailes,  
of Frendes I had good store,  
But all vv ere gone, vvhen raging Seas  
by blustering vvindes did rore.

COVAGE.

81 Of the Hares and the Frogs.

It hapned that Hares hearing a strange roaring in the woode, all trembling began swiftly to runne away: In running they stayed at a marishe, being in doubt what to doe, seeing danger

on euery side: and to encrease their feare, they es-  
pied f frogs there drowned. When one wiser than  
the rest, sayd: Wherefoze are we so fondly afraid?  
Lette vs take a good harte, for swiftnesse in run-  
ning we lacke not, but onely a couragious sto-  
mache, as for this hurly burly we need not feare,  
but let it lighte.

MOR. In all things take a good hart: strength  
without courage is but dead: for the cheefe heade  
of strength is hardinesse.

*Cursing.*

82 Of the Bee and Iupiter.

**T**He Bee which as men thinke, was the first  
maker of Warre, came sometime to sacrifice  
to the Gods, whose oblation to Iupiter, was  
a house of Honey, wherewith Iupiter reioysing,  
commaunded hir petition whatsoever it were, to  
be graunted. Then the Bee asked thus: moste  
puissant God of all Gods, I beseeche thee graunt  
to thy handmaide, that who so ever cometh to  
the hieue, to steale away hir Honey, may for the  
with die as I haue pricked him. Iupiter being as-  
bashed at hir request, bicause he loued mankinde  
farre aboue all other, at lengthe sayde to hir: Be  
thou contente if thou sting him that stealeth thy  
hony, that thou maist leese thy sting and for the  
with die, and that in thy sting thy life may lie.

MOR. We curse our enemies, but it common-

ly lightest on our owne heades.

*Danger.*

83 Of a Hart and a Lyon.

**A** Harte escaping Hunters, entred a caue,  
where he chaunced on a Lyon, by whome  
he was taken: As he was dying, he sayde:  
Woe is me, that fleeing from men, haue hapned  
on the cruellest of all beastes,

MOR. Many men avoiding smal dangers, run  
into great.

84 Of the Towne Dogs.

**A** Great route of Towne dogges coursed soze a  
Countrey dogge which ran away, and durst  
not resist: at the last he turned again, and shewed  
his teethe to them, then they all stode still, and  
durst not come neere him, where as the Captaine  
generall of the hoste was present, who turned to  
his souldiers, and sayd: Fellowes, this sight war-  
neth vs not to flee, seeing we see more daunger to  
them that run away, than to those that resist.

*Dealing.*

85 Of two Pots.

**T**wo Pottes stode together on a banke, the  
one was of earth, the other of Brasse, which  
bothe were sodenly caughte by the force of  
the streames, the earthen Pot fearing to be bro-  
ken went swiftest, whom the Brasen pot com-  
forted,

fozted, willing him to feare nothing:foz he could  
take hēde inough,that they should not knocke to-  
gither. Pay(sayd the other) I know wel inough,  
wbether the Riuer beate thee againste me, oz me  
againste thee,I shall be in hazarde on euey side.  
Therfore haue I determined to kēpe no compa-  
nie with thee.

MOR. Better it is to deale with thy fellowe,  
than with thy better, for the mightier man can  
sōner hurt thee,than thou him.

*Death.*

86 Of the Swanne singing at the poynt of death.

A Swanne being hēre at the poynt of death,  
was asked of the Stozke,why he song swe-  
ter, being nigh his deathe, (which all other  
beastes doe so much hate)than in all his life time  
befoze,seeing at that time he ought to be sozie:the  
Swanne answered:Bycause from hencefoz,the  
I shal not be troubled with seeking for meat,ne-  
ther shall I nēde to feare the Foulers gunne.

MOR. We are warned hēreby not to feare  
death,being by that berefte from all miseries.

87 Of an Olde man which set trees.

A Man of very olde age, was mocked of a yong  
man,bicause he plāted trees, wherof he shuld  
neuer see fruite:The olde man answered:Peys-  
ther thou perhappes shalt gather fruite of those

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which

which thou goest about to sette. Shortly after the  
yong man fell oute of a tree, which he climbed to  
gather beries, and brake his necke.

M O R. Death spareth no age,

*Deceit.*

88 Of the Dog and the Cocke.

**T**he Dogge and the Cocke entred friendship  
and ioyneyd together: whē night dūe neere,  
the Cocke flew vp into a tree, and rested, but  
the dogge slept at the roote of the hollowe tree. It  
hapned that the Cocke, as he was wante, crowed  
in the night season, whome the ffor hearing, ran  
towardē him, and as he stode on the groundē, he  
prayed the Cocke to come downe, bycause he  
greatly desired to embrace so trimme a singing  
bird: the Cocke bad him that he should first wake  
the poster, which slept at the roote of the tree, and  
that when he had opened he would come downe:  
as the ffore soughte meanes to call him vp, the  
Dog starte vp and tore him in pieces.

M O R. Wise men wil by pollicie send their e-  
nimies to mightier than themselues.

*Deceitfull persons.*

89 Of a Frier, a Layman and the Wolfe.

**A** Certaine religious man of the order of S.  
Anthonye, begged of a Husbandman a portio-  
on of corne, for which he promised to war-  
rant all that he had, especially that his shepe that  
were

perere shoulde be safe. The countreyman giuing credite to his promises, lette his sheepe stray abroad where they list, wherof the greatest number a Wolfe destroyed; the Farmer therewith chafing, when the next yere the gatherer came for coyne, did not onely deny him his almes, but also blamed him for his foolish promises. Why what is the matter (quod hee) The other answered, his sheepe were destroyed by the wolfe. What the Wolfe? (sayde he) surely that is a naughty beak, trust him not, but beware of him: for he would not onely deceiue S. Anthony but also Chryst him selfe, if he could. It is therefore folie to credit those whose mark that they shewe at is onely to deceiue.

*Deserts rewarded.*

90 Of a Parate.

A Parate being brought out of the East parts into the West, where no suche Birdes are wont to breede, maruelled that he was more esteemed there, than in his native countrey: for he was kept in a Cage of yuorie wrought with siluer wyze, fed with most swete meat, which thing happened not to other birdes of the West partes, which in beautie and speaking as farre excelled. When the Turtle being shut vp in the same cage, sayde: this is not maruell worthy, for no man in his owne countrey is rewarded

as he deserueth.

*Desire of new things.*

91 Of an Ass

Sometime an Ass serued a Gardener, of whose Crueltie he complayned to Iupiter, beseechynghym to haue a new maister. Iupiter grauntedhys request, and put hym to a Tylor, whom because he laded him with much heauier burdens, he misliked: He therefore prayed Iupiter yet once agayne, to shift hys seruice from hym to a gentler Maister. The God smyled at hys folly, yet the Ass continued so long an earnest suter, that he forced hym thereto. When he serued a Curryer, whose trade when the Ass had well perceiued, he repented, saying: Ah wretch that I am, which can be contented with no maister, for now I haue got suche a one, which as I suppose, will also curry my skynne.

MOR. Things present we neuer allow, but seeke for new.

*Dyer.*

92 Of a Patient and a Physitian.

A Physitian tooke vpon him to cure a Patient, who at length dyed: then sayde he to the Patients kinsfolke: this man cast him selfe away for lacke of good dyet.

MOR. He that vseth quaffing and liueth inordinately, shall neuer be olde, or else shall haue a very



very shorthe lyfe.

*Dignitie.*

93 Of an Aſſe carying an Image.

**A**ſſe carped an Image of ſiluer on hys ſhoulders, which euery one that met it, dyd worſhip: wherwith being inſolent, he would no longer be an Aſſe: then was it tolde him that he was no God, but carped an Idoll.

**MOR.** They that are placed in dignitie ought to know that they are men.

94 Of the Frog and the Crab.

**A** Frogge ſeeing a Crabbe ſwimming by the water ſide, ſayd: What is he ſo ill ſauoured and ſoule, that dare trouble my water: ſeeing I am mightie and ſtrong, I will put him to flight. When he had ſo ſayd, he lepte vppon the Crab, ſaying: why waſt not thou aſhamed O wretch, to enter into my reſting place: Dydeſt not thou bluſh being ſo ſoule and ſo blacke, to defile the cleare water: The Crab, as his maner is, began to go backe and ſayde: I pray thee liſter ſay not ſo, ſoz I would be at one with thee, therfore come not thus vppon me. The Frog ſeeing him go back, ſuppoſed that he did it ſoz ſcare of him, wherby he waxed moze fierce agaynſt him, ſaying: Drawe not backe thou filthe, ſoz thou mayeſt not eſcape, this day will I giue thy fleſh to the fiſh, & incontinent he ſkipped vppon him to kill

kill him. The Crab seeing the present danger turned about, and with his claws byt the Frog and toze him in peeces.

MOR. Euery man, as much as in him lieth, let him studie to auoyde warre and disorde.

95 Of a Leopard and an Vnicorne  
fighting with a Dragon.

**T**he Leopard sometime fought with a Dragon, agaynst whom (bicause he could not preuaile) he besought the Unicozne to ayde him, and sayd: Thou art a godly beast, expert in fighting and valiaunt, wherefoze I pray thee helpe me. The Unicozne hearing this commendation of him selfe, answered: Thou sayest truth, for I haue skill in fighting, and therfoze I will valiantly defende thee, for when the Dragon shall open his mouth, I wil thrust him into the throte with my horne. When they were both come to the Dragon, the Leopard gaue the onset, trusting to the strength of the Unicozne, but the Dragon fought with them and spit fire at them. The Unicozne seeing him open his mouth, ran hastily to thrust him through, but he caste his heade at one side, whereby the Unicozne missing him, smote his horne faste into the ground and dyed.

MOR. He that will fight for another, seeketh his owne destruction.

*Despise.*

*Despise.*

96 Of the enuious Dogge and the Oxe.

**A** Dogge lay sleeping in a racke full of hey,  
thither came an Oxe to feede. The Dogge  
seeing him comming, barked & forbade him.  
To whom the Oxe sayd: the Dinell choke thee  
with this thy despise, which neither canst eat  
hey thy selfe, nor yet will suffer me.

**MOR** Many are of that disposition, that they  
will grudge others that, which they for lacke of  
wit can not attayne vnto.

*Despise nothing.*

97 Of a yong man.

**A** Certayne yong man espied an olde man go-  
ing crooked like a bent bow, whom he asked  
if he woulde sell a bowe: Vasse thou (quod he)  
any neede to lose thy money? If thou liue till my  
age, nature shal giue thee a bow without money.

**MOR.** The faults of age are not to be laughed  
at, bicause no man, if he liue, can escape it.

98 Of a Countreyman and Peares.

**A** Certayne gluttonous man tooke his iourney  
to goe to a wedding where vnto he was bid-  
den. By the way he founde an heape of peares,  
but none of them he touched, albeit he was ex-  
ceeding hungry, which in contempt he made water  
on, for he thought scozne of such meate, going to  
so good chere. But as he passed on his way, he  
came

came to a streame lately risen with rayne, whiche without danger of life he coulde not passe ouer, therefore he returned home agayne: and by the way he was so hungry (bycause of his long fasting) that if he had not eaten the pearces that he pissed on, seeing there was nothing else, he had famished.

MOR. Despise nothing, for what is so vyle or base, that will not at one time or another serue for some purpose?

*Disfrayers of Physike.*

99 Of a man that refused Clysters,

A Certen rich German fell sick, to whom came many Physicians to cure hym, (for to honey come flies by heapes) amongst whom one helde opinion that he muste take a Clyster, if he would recouer his health: the Patient hearing this (because he had neuer taken any such medicine) was wroth angry, and commaunded all the Physicians to be put out of doores, saying that they were mad, which would minister to his tayle, when his head aked.

MOR. All holosome things seeme tedious to them which neuer assayed them.

*Dissemblers.*

100 Of a Deceiuer.

A Certaine poore man being sick, vowed to the Gods, if he might recouer his health, an hun-

dzed Dren in sacrifice : the Gods (bicause they would try him) made him whole. When he was well, bycause he had no Dren, he made an hundred Dren of paste, which on the Altar he sacrificed. The Gods meaning to punish him therefore, appeared to him in a dreame, and sayd : Go to the sea shoze in suche a place and there thou shalt finde an hundred talents of golde. This fellow when he awaked, reioysing gretly, went to the place that was shewed him and sought for it, where he was taken by Pirates, whome he prayed for his libertie, promising them a M. talents of golde, but to him they gaue no credit, but caried him away & sold him for a M. grotes.

NOR. God hateth dissemblers and lyers.

*Disimulation.*

101 Of a Cat and Myse.

**A** Cat hearing that there were many Mice in a certayne house, came thither : of whych, those that she caught she deuoured : The Myse seeing them selues dayly diminished, agreed together to come down no more, least they should all be destroyed : for if the Cat come not hither (sayd they) we shall be safe. The Cat perceiuing the mice descended not, thought by deceit to take them, and climbed vp on a beame, whereon she hanged hir self, sayning to be dead, whom one of the Mice, as he looked downward espied, & sayde to

to him: verily my frende, though I knewe thou  
were dead, yet would I not come downe.

MOR. A wise man once deceiued thzough the  
falshode of a wicked man, will neuer after cre-  
dite his dissimulation.

102 Of the Wolfe and the Sheepe.

A Wolfe being bitten by Dogges, and euill  
entreated, lay prostrate along: he lackyng  
meate, espied a Sheepe, whome he desired to  
bzing him some of the running water to drinke,  
saying: If thou wilt giue me drinke, I wil pro-  
vide meate my selfe: the answered: if I giue  
thee drinke, thou wilt eate me.

MOR. This Fable is agaynst an euill body,  
which by dissimulation lyeth in wayte.

103 Of the sicke Ass.

He reposte was, that the Ass lay sicke, nigh  
at the poynte of death, there came bothe the  
wolues & Dogs to visite him, and demaunded of  
his Sonne, how bys Father dyd, he answered  
(looking thzough the chinkes of the doze) better  
than ye would.

MOR. This fable speaketh of them that faine  
to take heauily the death of other, where as they  
wishe them dead long befoze.

140 Of a Foxe.

A Foxe came into a Vineyard where he espied  
sayze clusters of Grapes which were ripe,  
of

of them sayne would he eate, and bycause they were past his reach, he thought to find some thift to gette them: but perceiuing his labour to be lost, and that by no meanes he could satisfie hys desire, he turned his sorowe into ioy, saying: Those Clusters be yet so soure to eate, for they would set my teeth on edge.

MOR. It is wisdom to desire that he careth not for that which he knoweth he can not get.

105 Of a man that would kill a Hogge.

I T was a custome in a certaine Citie of *Picine* in *Italy*, that he which killed a Hog in *Winter*, should bid hys neighbours to supper. Now there was one which minded to kill a Hog, but lothe he was to be at any charges, whereupon he asked the aduise of his Godfather, howe he might thifte off the expences. Well abroad (quod he) to morrow, that this night there was a Hog stolen from thee. It happened the same nyght, (he nothing mistrusting it) that one verily conueyed a Hogge from him. In the morning when he rose, he looked for his hogges, wherof missing one, he went incontinent to his Godfather, and cryed alouds, that one of his Hogges were stolen. Well done (quod he) thou playest the wise fellow, for so I taught thee to speake: the other swoze by all the Gods he did not lye. I conne thee thanke (sayd his Godfather) thou followest

wel my counsell. The other for al that did sweare  
and stare the more that it was true. Thou art to  
be commended (quod he) for I forewarned thee  
so to say, & my counsell was good. The other see-  
ing him selfe thus flouted, departed heauily.

*Disobedience.*

106 Of the Eagle that cited all maner of birdes.

**T**he Eagle called together all maner of wyldes  
foule : which being assembled, as he corre-  
cted certayne faultes, there came Hunters which  
set abroade their nets to catch the birds. The E-  
gle seeing the present daunger, made proclama-  
tion by his criers, that al should folow the baner  
of the Eagle, and flie with hir, if they would es-  
cape : then as many as flew with hir escaped,  
but some gluttonous & disobedient, who behol-  
ding the pray & coueting it, flew into the nettes,  
wherin being entangled, they cried piteously.

MOR. He that wyll not obey, falleth into  
mischiefe.

*Double songed.*

107 Of a Satyre and a wayfaring man.

**A** Satyre, which in olde time was counted God  
of the woods, walking abroade, found a way-  
faring man conered with snow and nighe dead  
with cold: on whom taking pittie, he brought him  
into his den, and made a fire & cherished him. It  
happned that the Satyre espied him breathing on  
his



his hands, wherof demaunding the cause, he answered: to heate his hands. And being set down to meate, the traueler blowed on fryed barley that was on his trencher. He asked agayn, why he did soe to coole it (quod he.) When the Satyr draue him out of his denne, and told him that he wold harboꝝ none that had so variable a mouth.

MOR Deale not with that man, which hath a double hart, oꝝ is vnstable in his words.

*Doubt the worst.*

102 Of a Pyc and a Cuckowe.

A Pie espying a Cuckow lurking amongst the boughes of a tree, supposed it to be a Hauke, wherwith being moued, flew away: which thing other Birds nere at hande beholding, mocked the Pie, that in stead of a Hauke, she flew from the Cuckow, she answered: I had rather be mocked of you, than my friends should wepe for me.

MOR. It is better to minister occasion for our foes to laugh at, than our friends to wepe at.

*Dreadfulnesse.*

109 Of a Serpent.

A Serpent being troden vpon by many, made his moane to iupiter, but he sayd to him: If thou hadst stinged him which first kicked thee, the next would neuer haue attempted it.

MOR. They which withstande their assaulters, become a terroꝝ to others.

C.y.

*Dread*

110 Of the rule of women of their husbands.

**A** Certaine man caried aboute throughte the whole worlde a payze of bootes, whiche he would giue that man who feared not his wife. He could finde none a great while, whereby would take them. But at length a countreyman receiued them, to whom he sayde: Soft let me put them in thy bosome and wyppen them. But the countreyman (bicause his shirt was new & white) said: I dare not lest my wife taunt me for blacking my shirt: then he toke away the bootes & bet him therewith, saying: Get thee hence in the Diuels name, bicause thou dreatest thy wife for a little trifle, & didst meane to deceiue me of my bootes, and he straightway departed. But I thinke he hath not yet bestowed them iustly of any man.

*Dronkenesse.*

111 Of a woman.

**A** Certain woman had a dronkard to hir husband, from which vice (bicause she would rid him) she vsed this policie: She watched him when he was dronken heavy asleepe, and like a dead man without feeling, & toke him on hir shoulders, carried him into the churchyard, laid him in a graue and departed. When she supposed that he was sober, she knocked at the heade of the tombe, who asked who knocketh at the doore: his wife answered.

answered, I am here, and haue bzought meate  
foz the dead. Ah (quod he) bzing me rather some  
bzink than meat, thou doest trouble me in spea-  
king of meat & no bzink. The good womā stroke  
hir bzeast & sayd, woe is me wretch, foz my craft  
will doo no good : thou my husbände art nothing  
mended, but become woꝛse, so that this diseale  
hath got an habite in thee.

MOR. We must not continue in euill déedes,  
foz custome sometime creepeth on a man.

*Dulspirited.*

113 Of the Bore and the Countreyman.

**T**here was a Bore which routed bp the coꝛne,  
whose eare a countreyman cut off. It chaun-  
ced he came the seconde time, then he cut off his  
other eare. When he came yet againe, he caught  
him & caried him into the citie & gaue it his At-  
toꝛney to make mery withal. At the least when  
he was bzokē bp, his hart was not found. When  
his maister was woꝛth with the coke therfoꝛe.  
Sir (quod the countreyman) it is no maruel that  
his hart is not here, foz I think the foolish Bore  
had no hart, foz if he had had any, he woulde not  
haue come so oft into my coꝛn to his cost. The al-  
the gells laughest exceedingly at his foolishnesse.

MOR. Many line so without spirite oꝛ bolde-  
nesse, that it is doubtfull whether they haue a  
harte oꝛ not.

## Education of youth.

## 113 Of a Gnat.

**A** Gnat in the Winter season, supposing that he should die for hunger and colde, came to a Pye of Bees, of whome he desired meate and lodging, promising (if they would graunt it him) to teach their children the arte of Musike. When one of the Bees answered: I had rather my children learned some trade which can keepe them from hunger and colde.

MOR. We are warned to bring vp our children in those sciences, wherby they may be able to get their living.

## Enimie.

## 114 Of a Norther of Bees.

**A** Certain man, when the Owner was absent, came to the place where hony was made, & stole away an hony combe: the owner at his returne seeing the hynes emptye, & wode vp & sought if ought were left. The Bees returning fro feeding, and finding him there, pricked him wyth their stings, and handled him very ill. Then he sayd to them: O vyle beasts, which haue let escape vnhurte him which hath stolen your hony combs, and strike me which take care ouer you.

MOR. Some men thzough follie can not be ware of their enimies, and dyue backs their friends, as such that lay awayte to deceiue.

**M**Any creeping beastes sat sunning, amongst whom the cockatrice was, who cried aloud, Who so dare fight with me, let him come forth. The Snayle came forth to fight with hir: as they were together striving, the Cockatrice would haue byt the Snayle, and poysoned hym, but he drezw his head into his shel that she could not touch him, afterward þe Snayle came forth and byt the serpent, wherby she was ouercome. Not long after, she being agayne encozaged, excused hir selfe, that she was not valiantly ouerthowen: wherfoze she sayd: If there were any other warrioz amongst them, she would reuenge hir self, and make him run away. The Hedgehog hearing this came forth, who was full of prickles, who the Serpent assaulted, but the Hedgehog prickd hir soze, and wounded hir, whercof she was ashamed: but a Frog willing to be reuenged of the Serpente, went on hir, & would haue slaine hir, but she though wearie, hardened hir heart, and tooke the Frog, and deuoured him.

**MOR.** He is a foole which being unarmed, wil assault his enimie.

**T**he kings fisher is a solitary bird, allways liuing in the sea, which as is sayd, taketh hede of mens huntings, & therefore buyldeth hir nest

upon the rocks in the sea, who on a time being ready to breede, did make hir nest: As she was gone out to hir pastime, it chaunced the sea to arise (being stirred with a boysterous winde) aboue hir nest, which being drowned, hir yong ones perished. She at hir returne, seeing what had happened, sayde: Who is me wretch, which fearing to be betrayed on lande, haue runne to this which is moze deceitfull.

MOR. Some men taking heede of their foes, doe unwittingly happen vppon friends who are much crueller than their enemies.

117 Of the Henne and the Foxe.

Afore entred into a pultrie house, where he saw a Hen on hir nest being sicke, whom he asked, how she did: Ah (quod the Hen) I should do much better (sister) were thou gone.

MOR. The presence of our enemies dothe much hurt vs.

118 Of two enemies.

Two men hating one another deadly, sayled together in one ship, whereof the one sate in the foreparte of the ship, the other in the hinder part thereof, sodenly there arose a tempest, which put the ship in hazard: the he that sate in y<sup>e</sup> sterne asked the maister which part of the ship should first be drowned, the sterne (quod he) the he said: My death shall nothing greene me, if I may see mine  
mine

mine enimie die before me.

MOR. Many men care not what harme they haue, so that they may see their enimies before them hurte.

119 Of the Crow and the Rauen.

**T**He Crowe enuied the Rauen, bicause by him men tooke diuination, for which he was supposed to shew things to come: wherupon espying trauailers by, she flew vp into a tree, where shee stood and cried like a Rauen: They at hir crying turning aside and wondring, at the laste vnderstanding the truth, one of them sayde: Let vs be going fellowes, it was the Crow that cryed, and shee hath no soothsaying.

MOR. Those men which strue with their betters, besides that they are neuer able to matche them, deserue to be laughed at.

*Entie.*

120 Of the Wolfe and the Fox.

**T**He Wolfe hauing much provision of meat, lined at ease, to whome the Foxe came and demaunded the cause of his ease: the Wolfe perceiuing that he enuied his good fare, fained sicknesse to be the cause therof, and he prayed the Foxe, to beseeche the Gods for his healthe: The Foxe being grieued that his purpose would not prosper, went to a Shepheards, and willed him to go to the Wolues den, where sodainly he might

C. b.

take

take his enimie that liued void of care: the Shep-  
herde assaulted the Wolfe, & slue him, the For  
possessed his denne with al the good cheere, but he  
enioyed it no long time, soz the same Shepeherde  
raught him likewise.

MOR. Enuie is a lothseome thing, & hee that  
is y cause thereof comonly maketh a rod soz him  
selfe. Horace in his .i. booke of Epistles writeth,

The enuious man doth grudge to see  
his neighbors goodes arise,  
The Sicil tyrants coulde not vwell  
a greater plage deuise.

121 Of the Couetous man and the Enuious.

Two men made their prayer to Iupiter, a  
Couetous man and an enuious, who sent A-  
pollo to them to satisfy their desires, he gaue the  
free libertie to desire, vpon this condition, that  
what soeuer the one required, the other shoulde  
receiue double. The couetous man was long in  
doute: bycause he thought nothing was ynough:  
at length he asked no smal thing, his companion  
receiued double so muche. The Enuious man  
requested one of his owne eyes to be put out,  
gretly reioycing that his fellow shuld lose both.

MOR. Couetousnesse neuer sayth ha: as soz  
Enuie, nothing is moze madde, which wisheth  
him selfe mischief to hurte an other withall.

122 Of the Wolfe and the Ass.

The



**T**he Wolfe and the Ass were sawyers together, but the Ass wrought aboue, & the wolf beneath, who sought occasion to sea his fellowe, wherfoze he sayd: Ah wretched Ass, why dost thou cast dust into myne eyes: Forsoth (quod he) I do not, but rule it after my knowledge: if it please thee to saue aboue, I wil beneath. Tush (quoth the Wolfe) I see what thou dost, if thou cast any more into my eyes I wil plucke out thine: when he had thus said the Wolfe blew harde, that the dust might flie vp into his fellowes eyes, but the timber staying it, it fell into his owne: wherewith being soze troubled, he swarc, that he wold ouerthrow the porters, but sodeynly it fell, and kylled the the Wolfe.

MOR. Wischief commonly lighteth vpon the pate of the Authoꝛ.

123 Of the Lyon and the Wolfe.

**T**he Lyon being stricken in age sel sicke, and laye in his denne, all beastes saue onely the Fox came to visite their King: Wherupon the Wolfe hauing oportunitie, accused the Fox vnto the Lion, as one that set naught by him being their Lorde, for whiche cause he came not to see him. By chaunce the Fox came in, and heard the latter ende of the Wolues tale. When the Lion roared against the Fox, who incontinent crawling space to make answe, said: which of all those that are heere present, hath done so much

god as I, which haue trauailed farre and nere  
to seeke a remedie for thee of the Physitian, which  
I haue learned: When the Lion commaunding  
him forthwith to tel the medicine, he sayde: The  
Wolues skin being yet aliue, to be plucked from  
his backe and put warme aboute thee, is the me-  
dicine and only remedy. As the wolfe lay along,  
the Fox laughed at him, saying: It becommeth  
not thee to prouoke thy Lord to wrathe, but to fa-  
uoure and good will.

MOR. He which continually diggeth pittes, at  
length turneth him selfe therein.

*Enill men.*

124 Of the Cocke and the Cat.

**A** Catte sometime being hungry, came to de-  
uoure a Cocke, whome bicause shee had no  
iust cause to hurt, laid to his charge his great  
nosse that he was wonte to make, bicause that  
with his shrill crowing, he did lette men of theyr  
rest in the night: the Cocke replied that he was  
thereof gilltesse, seeing by that meanes he raised  
bp men to their daily trauell: It is but lost labor  
(said the Cat) to plead thus: for thou treadest thy  
mother, neither art thou so content, but thou med-  
lest with thy sister: the Cocke being ready to  
purge him self of that fault, the Cat wared moze  
eger against him, saying: thou strivest against the  
strsame, for this day I wil be thy priest.

MOR.

**MOR.** If any man would beat a dogge, he shall  
sone finde a staffe. The euill man by hooke or by  
crooke, if he list, will throw thee downe.

*Euill for good.*

125 Of the Countreyman, and the Serpent.

**A** Countreymā walked about his grounds,  
he found a Serpent in the snowe nigh deade  
with colde, which he pitying much, brought  
home, and laide him by the fires side. The serpent  
by reason of the fire come againe to his strength  
and benigne, could no longer endure the heat, but  
filled all the cottage with his hissing. The Coun-  
tryman gotte vp a stake, and ran at him, where-  
with he stroke him, and then tooke him vp for  
that displeasure, saying: Wilt thou thus recom-  
pence my curtesie? Goest thou about to destroy  
him that saued thy life?

**MOR.** It chanceth often, if a man saue a theefe  
from the gallowes, he wil sone seek his death,  
and on whome men bestowe moste laboꝝ, of him  
they shall reape least good.

*From euill to worse.*

126 Of a Seruant which cast his Masters  
Assie from a Rocke.

**A** Certaine husbandmānes Seruant, threw  
downe his maisters Assie headlong from an  
high Rocke, that he might not daily be soꝝ-  
eed to diue him too and fro, but he tolde his mai-  
ster

ffer, that he fell downe himselfe : wherefoze his maister dyd cause him to beare all things on his shoulders, whiche the Assc was wonte befoze to carrie. The which thing the euill seruant marking, saide: I was not well aduised when I sue my innocent fellow, which eased mee of so great trauaile, I am thus woꝛthily serued.

MOR. Whyles soles would auoyde any euil, they fall into woꝛse.

*Exercise.*

117 Of the Bat, the Bramble, and the Cozmorant.

**T**He Bat, the Bramble, and the Cozmorante entred freendship together, and determined to liue lyke marchants, wheruppon the Bat borrowed money, and shipped it, the Bramble toke garmentes, & the Cozmorant Basse, and sailed together. It chaunced a greate storme to aryse, that the ship was drowned, & al their goodes lost, and they escaped to lande : since which time the Cozmorante sitteth on the sea stoꝛe, to see if the sea will cast vp the Basse any where. The Bat fearing his creditours, sheweth not his head by day lighte, but goeth to seke by nyghte. And the Bramble dothe catche holde of the garmentes of suche as are passers by, seeking if hee can fynde his owne.

MOR. Whereunto wee do apply our selues, intygue to come we followe the same.

118 Of the Worme.

Experience.

**T**He Worme that lurketh in the durt, went  
abrode vpon lande, and sayde to al beastes,  
that she was as learned a phisitiā for medi-  
cines as euer was Pören phisitian to the Cots :  
Why (quoth the Fore) canst thou cure others,  
and canst not heale thy selfe of thy lamenesse ?

MOR. All talke is in vaine, except experience  
haue ben had befoze.

119 Of Cockles.

**A**. Countreymans son roasted Cockles, whome  
as he hearde hissing, he sayde : Devil beastes  
which when your housen be burnt do sing.

MOR. Al things done out of due order, are to  
be discommended.

. Falshood in fellowship.

130 Of the Asse and the Fox.

**T**He Asse and the Fore beeing entred frænd-  
ship: went forth a hunting, whome a Lion  
meeting, the Fore seeing the present dange-  
ger, wente to the Lion & promised to beliner the  
Ass into his hands, so that she might scape scot-  
free : the Lyon agreed : then she led the Asse, and  
caused him to be trapped in a net : but the Lyon  
seeing him so fast, that he might not escape, firste  
layde holde on the Fore, and after he serued the  
Ass likewise.

MOR. They which betray their fellowes vnto  
them selues vnlwares,

*False witnesse.*

131 Of the Dogge and the Ass.

**A** Bando (which is able to banquish) not only Wolves, but also Beares) did iourneye a long way with an Ass which caried a sacke full of bread. As they went on their way, a tempest arose, then the Ass hapned on a medow, where with good grasse he filled his belly full: but the Dog desired the Ass to giue him a little peece of bread least he starued: he not only denyed him that, but also scoffingly counselled him to feed on grasse with him. In the meane time the Ass espying the Wolfe comming, besoughte the dogge to aide him. Pay (quod he) thou didst counsell me to feede on grasse to slake my hunger, so I will thee to defende thy selfe with thy iron heeles against the Wolfe.

**MOR.** They which aide not them which neede helpe, are wont to be destitute of the succoure of others in the time of neede.

*Faultes punished.*

132 Of a wicked man and the Diuel.

**A** Wicked man hauing committed many heinous offences, for which he was often apprehended and committed to prison, where he was kept very straightly, besought the helpe of a Diuel, which often had aided and deliuered him out of trouble. At length he was taken againe, who

as

(as he wanted) required succoure of the Diuell: who came to him, caryng a gret bundel of shooes on his shoulders and saide, friende, I can helpe thee no longer, for I haue trotted to so manye places for thy deliuerance, that I haue woꝛne out all these shooes, and I haue no money left me to bye any moꝛe, wherefoꝛe thou muste needes peryshe.

MOR. Let vs not belæue alwayes to scape scotfree with our faultes.

*Familiaritie.*

133 Of a Camell.

**W**hat time the Camell was first sene, he was much dꝛeaded, and bycause of hys hugenessse, men fled from him. But in proceſſe of time, his tamenessse being knowne, they tooke a good hart & came to him: afterward vnderſtanding the beastes courage, they so farre for the despised hym, that they put a bytte in hys mouth, and deliuered him to be dꝛiuen by boyes.

MOR. Custome and dayly companie, make terrible things to be little set by.

134 Of the Foxe and the Lyon.

**T**here was a ffore which had not ben bled to the sight of the Lion, whome when he saue by chaunce once oꝛ twise, he quaked for feare & fled away: As he met him the thirde time, he stood nothing in doubt, but appꝛoched & saluted him.

MOR. Familiar conuersation maketh men bolde, euen with those whom they were afrayde afoze to looke on.

Feare.

135 Of the Egle

**T**He Egle for his beantie preferred him self befoze all other birdes, which thing all dyd affirme that it was true, but the peacock said to him self: the feathers make thee not beautiful, but thy bill and thy talandes, bicause none of vs dare contende with thee aboute their beantie for feare of them.

MOR. Wyghtier mens affaires are pzayled of many, moze for feare than truth.

136 Of a Dog fearing the Rayne.

**A** Certain Dog as ofte as it rayned, durste not come forth of the house, and being demaunded of an other Dog why he did so, answered: bicause sometime I was scalded wyth hot water.

MOR. They which haue tasted of great euils, are afrayde of the smallest.

137 Of a Cock.

**A** Cock being taken by a Foxe, escaped from him very hardely. Not long after, he sawe a Foxes skin, where with being soze afraide, ran away, whom other birdes mocked that he was afraid of nothing. Ah (quod he) if ye had ben in the Foxes gripes as I haue ben, ye would be afrayd of



of hys fote fteps, how much more his fteyn.

MOR. They which haue escaped great dangers, deead the least.

*Flatterie.*

138 Of a sick man and a Phisitian.

**A** Sick man being demaunded of the Phisitian how he did, answered: that he swette more than needed. Wel (quod the Phisitian) that is good. The second time being asked, how he did said: I shiver and quake sore: that is good (quod y other.) The third time he demaunded his patient as before, who answered, that he hadde the dropsy: that is also good sayde the Phisitian. The one of the household asked him how he did: in faith (quod he) through so many good thyngs I perish.

MOR. We ought chiefly to abhor them which only speake to delight the eare.

*Fell.wship of Women.*

139 Of a man and his two wiues.

**A** Certain man of middle age being daintily brought vp, whose hair was half black halfe gray, married two wiues at once in y spring time whereof the one was yong, the other old, which both dwelled together in one house: the elder because she wold allure him only to loue hir, dayly hemmed his head, & plucked out the black hairs. The yonger likewise (because she wold entise him to hir, from the olde womans companie)

*A.y.*

*plucked*

plucked out his white haire. At length between them, they had plucked off so much haire, that he became balde and a common mocking stocke.

MOR. Nothing is better for olde men, than to leaue the companie of women, especially those that be yong, excepte he wil be cloyed.

*Flying of daunger.*

140 Of a Souldiour.

Certein Souldiour being bidden of his fellowes, to helpe them at a certeine Citie of *Italie*, whiche fell awaye from the king of *France*, answered them: If the right Lorde of the soyle shall besiege the Citie, who shall bring vs helpe? They sayde: The king of *France*. Then the Souldiour climed vp on a Tombe & cryed thrice with loud voyce, O king of *France*, but when no answer was giuen him, he turned to them that bad him, saying: I wil not come thither, when he that should help me can not heare me requiring ayde. The other whiche wente thither, were besieged of the Lorde of the towne, which being won, they were taken and killed.

MOR. They are soles which like *Parebains* put them selues in daunger.

*Fellowship.*

141 Of Trauailers.

Two men iourneid together, wherof the one founde an *Axe*, the other warned him that he shuld not saie, I haue found, but we haue founde.

founde. Straight after, as they came together to those which had lost it, he which had the Are, following his fellowe whych journeyed with him, sayd: we are vndone, nay (quoth the other) saye I am vndone not wee: for when thou foundest the Are, thou didst saye, I haue founde, not wee.

MOR. They which were no partners in prosperitie, are no sure frendes in miserie.

*Fighting.*

142 Of the Lyon and a Beare.

A Lion and a Beare having got a Hindcalse did fight together for him. When they had long fought and were giddy & wearie, they laye downe to rest. But the Fore went aboute them, and seeing them laye flat with the Hindcalse in the midst, ran betwene them and toke away the Calse, they might see him, but could not arise, wherefore they sayde: what fowles are wee to labor for the Fore?

MOR. Fowles laye the peoles, but wise men haue the fishes.

*Follie.*

143 Of a rich man and his seruant.

A Riche man had a butthead to his seruant, whome he vsed to call the kyng of fowles: He being often offended with his wordes, thought he would be euen with his maister, and on a time he turned agayne to him and sayde: I

Fr. iv.

would

Wold I were King of foles, then in al the world  
there were no greter kingdome than mine, yea  
and thou also shouldest bee in subiection to mee.

MOR. All things are full of follie.

*Fooles.*

144 Of a woman that bet hir Husband.

**A** Certen Woman of a manly courage, had  
shrewdly beaten hir husband, which was  
a coward and dolte, bicause the Right had  
stollen one of the chickens, which she going forth  
leste him to tende : wherefoze when his Wife  
was absent agayn, he tyed al the chickens to one  
thred, and kept them moze diligently, least the  
Right should snatche any of them which he was  
put in trust to keepe: but the Right coming so  
denly, caughte one in his clawes, whiche as he  
woulde haue caried away, he drew vp al the rest  
together into the Aire. This wretched husbände  
remembryng that for one chicken lost he was yll  
handled of his wife, was afrayd of moze mischief  
to come, and thought it therfoze better to die thā  
to trye hys wiues fury againe. Now this wittie  
woman had put certen figs into a little pot, wel  
dressed wyth hony and swete spices, whereof she  
warned hir wise husbände, whose lickercousnesse  
she feared, that he should not tast thereof, bicause  
present payson was in them. Hir husband wil-  
ling to die, dyd, eate vp al the figs, supposing that  
to be

to be the best way to die and to escape his wines  
anger. When the woman came home & knewe  
that the knight had snatched away al hir chickē,  
she tooke vp a staffe and determined to beate hir  
husband, bicause he kepte the chickens so yll : to  
whome hir foolish husband said: I praye thee wise  
beate me not now being readye to die, for I  
haue eaten vp all the poyson in the glasse, to pu  
nishe my selfe for my faulte. When the woman  
turning hir anger into laughter, forgaue hir hus  
bande, which for keeping hir chickens yll, other  
wise contented hir.

MOR Ther is no fit remedie against foles.

145 Of Fishers.

Sometime Fishers went a fishing: wherewith  
being weary and had caught nothing, they  
were very sozie and minded to depart, forth  
with a Turry being chased by an other greate  
fishe, skipped into their boate, whom they tooke  
and departed merrily.

MOR Fortune commonly giueth that, which  
by cunning can not be got.

*Fortune frowneeth on the poore.*

146 Of a rich man and a poore.

A Certain man being maruellous weary of  
the greate abundance of hys ryches, offe  
red a begger an. 100. crowns if he would go  
to Fortune (which dwelt in y furthest partes of  
F. iij. the

the world) and beseeche hir in his name to bestowe no more goods vpon him. The poore man being agast bicause of the traual of so long a iourney, refused at the firste, but afterwarde changing his mynde, & promising that he would goe, the ryche man saide he would geue but.90. The poore man supposing it to be a small rewarde for so great paynes, first would not agree therevnto, but after requiring.90. the riche man could hardly be perswaded to giue him.80. The begger refusing that summe, and after requiring it, the other rebated alwayes ten from the number which he offered, til it came but to ten pieces. At length y<sup>e</sup> begger, which refused.100. Crowns, being forced by pouertie, took the.10. Crownes, and wente vnto Fortune, whome with manye prayers he besought to giue no more goods to the rich man, but rather that she would be bountifull to him, whiche from his tender age had lyued in continuall pouertie, whom fortune answered: I haue determined to double yea & treble y<sup>e</sup> riche mans goods which sente thee, whether he will or not, but thee will I make to lyue continually in pouertie: besides that, thou shouldest neuer haue had the.10. Crowns which thou receyuedst, had I not ben ver<sup>y</sup> fast asleepe.

M O R. Againste a miserable person Fortune alwayes frowneth, but to a fortunat person shee  
is

is continually beneficial euen against his wil.

Friendes.

147 Of a Phisician.

A Phisician hauing the cure of a sicke man, whose chaunce was to die, sayde to them whiche caried the corpes, this man if he had refrayned wine and taken clisters, had bin aliue at this day: then one of them that were by answered: Sir your aduise should haue ben shewed when it mighte haue done good, and not now when it is to late to call him back.

MOR. Friends should helpe in time of néede.

148 Of the Countryman and the Mouse.

There was a Countryman very poore, but yet so merie conceyted, that in his moste miserie he forgot not his naturall pleasauntnesse. It happened that his ferme house by chaunce was set on fire, which burned so sore, & he mistrusted the quenching, which wyth heauye chere he beheld. In & mean tise he espied a Mouse running out of the ferme, which made halt to escape burning. The Countreiman forgetting his losse, ran after the mouse, & caught him, slong him into the midst of the fire, saying: Thou vnthākful beast, in tyme of my prosperitie thou dwelledst wyth me, now bicause fortune is chaunged, thou hast lefte my house.

f. b.

MOR.

*... my joyes sayings*  
MOR. Those are no true friends which cleave  
to thee like a burr in thy felicitie, but in aduer-  
sitie swiftly run away.

142 Of the Lion and the Hogge.

**T**he Lion intended to gette him a companion,  
wherby many beasts desired to be matched  
with him, yea and instantly required it, but hee  
set light by them, & chose only the Dog into his  
fellowship, whereof being demaunded the cause,  
answered, this beast is so faithfull that he neuer  
forsaketh his friends or fellows in the greatest  
daunger that can be.

MOR. Wee seeke the friendship of those men  
which in time of need cleave to vs, and not those  
which giue vs the slippe.

*Friendship fayned.*

150 Of the Dog that deuoured the shepe.

**A** Certen shepheard gaue his Dog charge ouer  
his sheepe to looke to them, for whiche he fed  
him with the best meate. Neuerthelesse the  
Dog often killed a sheepe & deuoured him, which  
when the shepheard had espyed, caught the Dog  
and wold haue kylled him. Why (quod the dog)  
wouldest thou destroy me? I am one of thy hous-  
hold, slay the wolfe rather which continually ly-  
eth in waite to destroy thy shap. Nay (quod the  
shepheard) I thinke thee rather worthy of death  
than the wolfe, for hee is myne open enemy,  
but



but thou vnder the colour of friendship, dost daily decrease my flocke.

MOR. They are more greuously to be punished whiche vnder the pretence of friendship do hurt vs, than those whiche shewe them selues to be our open enemies.

Gayne.

151 Of the Lark.

A Lark being caught in a net, wept and said:  
**A** woe is mee wretch and unhappy birde, for I haue taken fro no man either gold, siluer, or any other thing, but for a grain of coine I ste.

MOR. This fable is against those which for a trifling gayne put them selues in daunger.

152 Of a wilde Ass.

A Wilde Ass seing a tame Ass in a sunny place, wet to him & accounted him blessed, bicause he had good feeding & was in good liking: afterward seing him beare burthens, & the horsekeeper follow, striking him with a staffe, he sayd, I thinke thee nowe no more happie, for I see that with much sorrow thou enioyest this felicitie.

MOR. Gaine ful of miserie and daunger, is not to be followed.

Giftes.

153 Of a Countryman and a Counsellor.

A Certaine Countryman being in lawe by to the eares, came to a Counsellor, to the ende that by his helps he might wynde him selfe out

oute of the lawe. But his Counseller being  
 otherwise occupied, sente him worde that he had  
 no lasure to talke with him now, praying him  
 to returne on other time. The Countreyman  
 accounting him for his sure friende, came often,  
 but could not speake with him. At length he re-  
 turned againe and broughte with him a yong  
 sucking kidde and fatte, with whiche he stode  
 at the Lawyers gate, and often plucked him to  
 make him bleate: the Porter (whom his maister  
 commanded to open the gates to them that  
 brought presentes) hearing the voyce of the kid,  
 streight way opened the gate, and bad him come  
 in: When the Countreyman turned to the Kyd, &  
 sayde: I thanke thee my little kyd, for thou arte  
 the cause that I come in so lightly.

MOR. Nothing is so harde but with giftes it  
 is mollified.

154 Of Iupiter.

**W**hat tyme that Iupiter made a feast at a  
 maryage, all beastes brought in their pre-  
 sents, every one after his abilitie, among whom  
 the Serpēt was with a rose in his mouth, which  
 he offered: Iupiter seeing him, sayd aloude, every  
 mans beneuolence I willingly accept, but thine  
 in no wise I will receyue.

MOR The wise man may well gesse that the  
 wicked offer nothing without a craftie pretence.

*Gluttonie.*

## Gluttonie.

155 Of Flies.

**F**lies flew into a hole full of hony, wherof they did eate: their saete stuck fast therein, that they could not escape, who being nyghe choaked, sayde: Ah wyretches, whiche for a little meat doe perishe.

MOR. Gluttonye is the cause of muche rayll to many.

## Glorying.

156 Of the Eagle and the Raven.

**A** Eagle came down from an high rock and light on a Lambes back, whiche thing the Raven seeing, desired to counterfet him in hys doings, and descended vppon a Ram, where bicause he stuck faste, he was caught and cast out to play withall.

MOR. Let no man account of himselfe by an other mans manhode, but by hys owne power. Cut thy rote after thy cloth.

## God knoweth all.

157 Of two yong men.

**T**wo yong men came into a Cokes shoppe as though they woulde haue bought meate; the Coke being occupied, the one stole a peece of meate out of the basket, and gaue it hys felow to hide vnder his garment: the Coke perceiving that a peece of fleshe was gone, accused them

them both of theft: then he that took it, sware by Jupiter, he had it not: the other that had it, sware that he took it not. Well (quod the Cooke) the theefe I know not, but he that you haue sware by, both saue and knoweth the theefe.

MOR. If we haue ought offended, men know it not straight way, but God that rideth on the heauens, & beholdeth the depthes of the sea, seeth al things: if men woulde remember this, they woulde offend lesse.

*Goodes euill gotten.*

158 Of Mony.

**S**ometime Money being demaunded of vertue, why she rather went to the euill thā the good, answered: bicause good men brought vp in the schoule neuer learned to lye and forswore, & to occupie vsurie, & to rob others, for these things are wont to draw me vnto them: forsooth (quod vertue) I had rather that my scholers lyued in pouertie, than they should defile the selues with these vices, for both of them haue a short ende: good leauing euerlasting glorie vpon earth, flie vp to the kingdome of heauen: but the euill with slaunder ynough, leauing their riches, shall goe downe to the bottome of Hell.

MOR. Gather riches after no yll way, for it will not onely bring in this lyfe an euill report, but also after death perpetuall tozment,

159 Of a Gote and a Vine.

**T**he Vine saide to the Gote, thou hurtest me by shering my leaues: thou knowest I am no grasse, but though thou do me this harme, I wil prouide great plentie of Wyne to sacrifice thee to the Gods.

MOR. Commonly a man helpeth him, to whome he would do some mischief.

*Good turnes.*

160 Of the Ant.

**A**nt being thirstie cam to a wel to drinke, Auherin by mischaunce he fel, which a Doue a far off espying, caste downe a bough from an high tree, and holpe him: the Ant clymed vp theron, and escaped. Immediately after, a Fowler set vp his nets to catche the Doue: then the Ant for to recompence his benefactoure, came softly stealing on the Fowler, & bit his fote, whereby the Doue flew away.

MOR. We must requite a good turn with y like.

*Great talkers.*

161 Of Mice that Would hang a bell about a Cats neck.

**T**he Mice assembled together & tooke counsel by what policy or cūning they might escape y cats wiles: the one which in age & experience passed the rest, saide: I haue founde a waye whiche shall saue vs harmelesse from so great dan

dangers, if yee will be ruled by mee: let vs hang a Bell about hir necke, by the sounde whereof, wee shall know and perceyue the comming of the Catte: then all with one voyce commended his counsell as good, and sayde, they must so doe. Then an other elder than the rest start vp, commaunding silence, and sayde: I also allowe thys oppinion, but who will be so hardie, that dare hang the Bell about the Catte necke: but when euery one refused to doe it, their talke was in vayne.

MOR. Many comend those things that ought to be don, but few are found to execute the same.

*Griefe for sudaine chaunce.*

162 Of Fishers

**O** a tyme fishers drew their nets out of the sea, which they perceiuing to be heauie, reioyced gretly, supposing they had a great multitude of fishes, but whē they drew the net to land and found a great stone but few fishes, they wared heauie, not for the smal number, but bicause it fel otherwise out than they iudged: the one of the company being an auncient man said: let vs not be grieved, for so we waiteth vpon pleasure, & therfore we ought to be soye in some thing, bicause we reioyced so much before.

MOR. We ought not to be grieved, being defeated of our purpose.

*Hastinesse.*

**A** Sow was ready to farrow, the Wolfe came vnto hir, promysing to be safegard to hir yong Pigs; she answered, of thy seruice I haue no neede, but if thou wilt be accounted religious, shew mee any pleasure, I pray thee depart further from mee, for with thyne absence thy seruice shall stande mee in better steede than with thy presence.

**MOR.** All men deserue no credit in al things; for many promise their endeuor not for thy sake, but for their owne commoditie.

**A** Certain man had a great Cheese in a coffer, which a Mouse hadde tasted, therefore by the counsel of a friend of his, he shut in the Cat ther; which after she had killed the Mouse, deuoured the whole Cheese.

**MOR.** Those ought to be no keepers, which can no lesse hurt vs than our enemies.

**A** Certain crafty man desirous to vnderstande his wyues mynde, because she had often sayde that so derely she loued him y if she myght with her wold redeeme his life with hir death, he wil-

lingly let fall vpon both their feete a burning stick.  
Then the woman being in payne, and forgetting  
the loue she bare to hir husbando, did shake  
off the burning stick from hir feete onely.

MOR. Credite not women when they saye  
they loue their husbands better than them-  
selues.

166 Of the Cock and the Capon.

A Cock & a Capon dwelled together in a poul-  
try house, but the cock was lord of the Hens,  
and the Capon sed amongst them: It happened y  
a fowle caught this Cock, and deuoured him, and  
his comb he touched not, but kept it safe & brou-  
ght it to the Capon, saying: O brother capon, thy  
fellow is dead, wherfore I haue brought thee his  
combe euen for pure loue which I beare to thee,  
now if it please thee to come down, I wil crown  
thee, that thou mayst take the regiment of the  
hens as the cock did: the Capon being ambitious  
and greedie of promotion, flew downe from his  
roost, and came to the fowle, who reioycing therof,  
caught the Capon incontinent, and killed him.

MOR. Take hede howe thou credit al men.

167 Of the Fowler and the Lark.

A Fowler set his nettes for birdes, whome the  
Larke a far off espying, asked him what hee  
did, he answered, that he built a Citie, then he  
went a good way back, and hid himself: the larke  
crediting



crediting his words came to the net & was take: to it the frouler ran, to whom the Larke sayde: Friend if thou build such a Citie, thou shalt find fewe dwellers therein.

**MOR.** Houses and Cities then chiefly become desolate, when the Rulers are busy bodies.

*Hast maketh wast.*

168 Of Gooles.

**T**here was a Gose which day by day laide a golden Egge: hir maister desirous in al the hast to be rich, killed the Gose, hoping that ther was some hidden treasure within hir: and then finding hir emptie, the wretch was amazed and after mourned and sighed, that he had losse both his hope and substance.

**MOR.** We must measure our affections and that we be not so hasty, for hast maketh wast, & he that al would haue, sometime loseth all.

*Harlots.*

169 Of a woman and hir Louer.

**A** lewd woman wepte bitterly for hir louer ready to departe from hir, whome she had nere polled of al that he had: wherupon hir neyghbour deniaunded the cause why she wepte so comfortlesse, forsooth (quod shee) his departing doth not greue me, but the cloke which I leste him to put on.

**MOR.** Harlots loue not their louers, but their Money.

*C. II.*

*Haired.*

## Hatred.

170. Of a Serpent and a Husbandman.

**A** Serpent lurking in y<sup>e</sup> entry of a husbandmans house, slue his boy, for whome his parents mourned much, but his father for sorrow tooke an are; went out and would haue killed the Serpent, y<sup>e</sup> husbandman seeing him looke by, made hast to strike him, but he missed him, for he strooke the mouth of his hole: whe the serpent was gon in and the husbandman thynking that he had forgot the wrong, he came and sette bzead and salte befoze the hole, but the Serpent softly hissing, saide: Hereafter neyther trust or friendship shal be betwixt us as long as I see a stone and thou thy sonnes graue.

MOR. None forgetteth hatred or vengeance as long as he seeth the cause of his græse.

171. Of a man and a woman twice married.

**A** Certain man hauing buried his wife, whiche he loued well, and married a widowe whiche dayly laide in his dish the manlynesse of hir former husband: he bicause he would be euen with hir, dast in hir teeth his other wiues honest behaiour and chaste luying. It hapned on a time, when she was angry, a begger came to the doze and asked their almes, to whom she gaue a pecc of Capon which she for hir owne supper and hir husbands boyled, saying: I giue thee this for the soules

soule of my first husband: Vir good man hearing that, called the poore man and gaue him the rest of the Capō, saying: I giue thee this for the soule of my wife that is dead: by which means either spyting other, at length hadde nothing for their supper.

MOR. We must not fight with those that can reuenge their quarell.

*Helpe in neede.*

172 Of the Countryman and the Horse.

**A** Countryman draue by the way a spare horse, and an Ass sore laden with packs, the Ass being weary with trauiayling, prayed the Horse if he would saue his life, to ease him somewhat of his burthen, the Horse thought skorne & denied his helpe: It hapned as they trauiayled on in their iourney, the Ass being ouerladen, fel vnder his burthen & dyed, then his maister layd all the Asses burthen and eke the skin vpon the horse, wherewithal his back began to crack: Ah wretch y I am, sayd the Horse, I am thus iustly serued, bicause that lately I refused to helpe the poore laboring Ass.

MOR. We must helpe our friends that are in miserie, for parte of our rising our country claymeth, and part our friendes.

*Heritage.*

173 Of a Pig and his fathers wil.

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A Pig

**A** Big wept bitterly for y<sup>e</sup> deth of his parents, but whē he had red his wil and found that a great heap of Acornes & many bushels of meale were left him, he held his peace: and being asked why he wept no more, answered: y<sup>e</sup> meale and the Acornes hath stopp'd my mouth.

MOR A great heritage causeth the heirs quickly to leaue their mourning.

*Hypocrisie.*

174 Of the Cockatrice and Seawolfe.

**T**he Cockatrice on a time went to y<sup>e</sup> sea side in the clothing of a Ponke, & called to him the Wolfe, saying: O brother, since thou wast marked with the signe of the crosse, thou art become a perfect Christian, I pray thee therefore come vnto mee, and instruct me in the sayth of Christ, that I may be baptized, & thereby escape euerlasting iudgement, and haue fruition of eternall ioye. The Wolfe fished marking hym well and knowing what he was, sayde: O thou hypocrite, a coule maketh not a frier, thy wordes are full of wickednesse and craft, neyther intendest thou to be baptized of me, but rather thou wouldest beguyle & payson mee: therefore I will not heare thee, and forthwith hee swam away, & left him all ashamed.

MOR. Beware of those which come in sheepes clothing outwardly, but inwardly are rauening Wolves.

*Hunger.*

*Hunger.*

175 Of a Lynnet.

**A** Certayne Linnet was kept v<sup>y</sup> daintily by a rich man, who much delighted in his singing. It happened in time of dearth, that many poore birds came to the Linnet and asked his almes, but nothing would he giue them, saue of the fragments and broken meate that was lefte, which he cared not for, but the birdes reioysing thereof, ate it v<sup>y</sup> sweetly.

**MOR.** It is an yll dysch, which a man will refuse when he is hungry.

*Honor.*

176 Of a Mule.

**A** Mule being fat and pricked with prouder, cryed aloud and sayd: My father is a swifte running horse, & I am altogether like him, but once when he should needes run, and in running stayer, he straight way remembred that hee was an Asses foale.

**MOR.** Though time bzing a man to promotion, yet ought he not to forget his estate, for thys lyfe is vnsstable.

177 Of a king and Apes.

**A** Certaine King of *Egipt* appoynted Apes to be taught to daunce, which as no beast is of liker fauoure to a man, so none counterfayteth

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better

better or willinglier a mā in his dwings. They hauing learned very quickly the art of daūcing, on a daye appoynted they began to daunce, and were clad in the richest purple. Their daūcing delighted the rōpante a long time, vntil a merye conceited fellow cast down amongst them nuts, which he priuily hadde caried in his bosome: the Apes had no soner seene the nuts, but forgetting the daūces, became as they were afore time, of dauncers, Apes, byting and tearing their clothes in pieces, and fighting together for their nuts, not without great laughter of the beholders.

MOR. The giftes of Fortune chaunge not a mans disposition.

*Hope.*

178 Of Oxen.

A Herdsman entred the stable and saue the Oxen skipping for ioy, he therefore asked them the cause of their ioy, they answered: Our hope is to spend this day in the good leysnes. Why (quod he) what thing hath bzought you to this hope? The dreamed said they, it should be so: Ah (quod hee) giue no credit to such dreamedes, which you are like to find vntrue, for I dreamed that yee should plough to day, and mens dreamedes are wont to be truer than beastes.

MOR. Nothing is so soone begyled, as the hope of men.

**A** Hogge was blamed of a sheepe that he yelded no profit to his master, of whom he was so diligently fed: seeing they gaue him milk, wool, and lambes. He answered: when I am dead my fruit commeth in, for he feedeth me for a purpose.

**MOR** None wil take paines without hope of reward.

**A** Certain rich man hid a treasure in the wood, whereof none knewe but his Godfather, who he greatly trusted. But when he came within fewe dayes after to see it; he found that it was digged vp and caried away: he therfore iudged (as it was in deede) that his Godfather had taken it away: he went & spake with him, saying: Godfather, I will also hide a 1000. crownes more wher my treasure is. Hee being desirous to gain more, brought againe the treasure and layde it where it was, when the true owner came shortly after thither and founde it, he tooke it home with him and went to his Godfather and saide: Thou promise breaker, bestowe no more labour in vaine to go to the treasure, for thou shalt finde it no more.

**MOR.** It is an easie thing to deceyue a covetous man with hope of more money.

*Humilitie,*

181 Of the Pigarde and the Eagle

**T**He Pigarde sometime being pursued by a Hauke, flied to the Eagle for sauegard, saying: Thou art great and mercifull, therfore came I to thee for ayde and succoure, whiche am small & weake, crauing that I may be vnder the shadow of thy winges, to defend me from the furie of my enimie. The Eagle moued with pittie & compassion, sayd: Bicause of thy lowlinesse and imbecillitie abyde with mee, and feare nothing as long as thou art in my companie.

MOR. They that are mightie, ought to defend the meeke and lowly.

*Heart.*

182 Of a man stoned.

**A** Certaine man being stoned to death of the people, rose againe: who being asked of one what did most grieue him in that stoning, said: Nothing so much as the stone which one did throw who I supposed to be my friend, although it touched me not.

MOR. The hurte done by our friendes doth moze grene, than that which our enimies doe.

*Hurtfull gaine.*

183 Of a Rauen and a Serpent.

**A** Rauen lacking meate, see a Serpent sleeping on a sunnie banke, at whom he flew downe  
and



and caught him vp : who turned againe and byt him : the Raven therewith nigh deade sayde : Ah wretch that I am, which haue founde such gayne whereof I peryshe.

MOR. This fable is against him, which by finding a trespase, hath put him in daunger of his life,

*Hurtfull things.*

184 Of a poore man.

**A** Certain poore man had nothing but a house vnder set with shozes, which was like to fall. It happened on a time as he returned from the fieldes, he founde it fallen, and bicause he had not wherewith to set it vp again, he was so much troubled in his mynd, that he fell to mourning & weeping out of measure. But as this poore man thus made moane, he espied a bzascen pot, which many years had ben hidde in y<sup>e</sup> wal, lying amōg the stones and rubbish, which when he had take vp and opened, he found it ful of gold, wherewith his hart hopping for ioy, he left off his weeping.

MOR. Sometime that we thinke hurtful, turneth to our great profite and commoditie.

*Jesting.*

185 Of a learned man not esteemed.

**A** Certaine learned man being bidden to the feast of a Prince, and commaunded to sitte downe

down in the nethermost rooms, when the other guesstes had great fishes sette befoze them, but to him very small ones, he didde eate none, but put them one after an other to his mouth, then to his ears, as though he would demaund somthing of them, and after layd them downe whole and untouched in the dishes again: whom the maister of the feast asked why he did so: he aunswered, two yeare agoe in these parties my father thzough shipwacke was cast away, and what became of his body I coulde not after wards knowe, I dyd therfoze demaund of these little fishes if they coulde tel any tydings of him, but they aunswered that time they were not byed: wherfoze I must aske the greater fishes. The Prince hearing so merie a saying, commaunded of the greater fishes to be set befoze him, & euer after he placed him among his chiefeft guesstes.

MOR. Amongst vnlearned men, learning is not so profitable as to the learned is pleasaunt and mery talke.

*Ignorance.*

186 Of a Phisitian.

**A** p olde Woman being troubled with pain of hir eyes, bargained with a Phisitian for a certaine sum of money to pay him if he healed hir: if not, he should haue nothing. The phisitian went about his cure, who dayly came and annoynted

noynted hir eyes, but she (that houre he dzedded hir) could see nothing, then he at his departure, caried some thing out of the house. The olde woman see hir stuff dayly decrease, so that when she was healed, scarce any thing was left, to whome when the Physitian came and required his bargain, bicause she could see clearely, and thereof brought witnesses, she saide: Truly I rather see lesse than befoze, for when I was blind I coulde see much stuff in my house, but now that I can see as thou saist, I perceue nothing of y<sup>e</sup> which I had.

MOR. Wicked persons not knowing what they doe, speake often against them selues.

### 187 Of a Dog.

A Certain man had two Dogs, wherof the one he taught to hunt, y<sup>e</sup> other to keepe hys house, if it chaunced the hounde to catche any thing, he which kept within was partaker thereof, the other being offended, cast oft in his felowes teeth that he dayly tooke paynes, and the other did nothing, and yet he was fed with his trauaile: his fellowe answered and saide: Blame not mee but my Maister, which neuer taught me to laboꝝ but to eate that an other hath swet for.

MOR. Young men which knowe nothing, are not to be blamed, seeing their Parentes brought them vp so.

*Immoderatenesse.*

188 Of Sheepe wasting Corne.

**A** Husbandman complayned that the sheepe destroyed al his Corne, wheruppon Iupiter commaunded the sheepe to feed temperately, and bicause they obeyed not his will, the Wolfe was appoynted to afflict them moderately. But when the shepherd complayned that al hys flock was killed by the Wolfe, Iupiter was offended, & bad the Hunter kyll the Wolfe, which thing he quickly dyd.

MOR. No immoderate thing is continuall.

*Impossible promises.*

189 Of the Owle and the Larke.

**T**he Larke came to the Owle and sayde: Deare sister, I praye thee beare me cōpanie to morowe at none, for my louer desireth to see me by Sunne light: Powe if I be matched with thee, I shal seem more beutifal. The Owle promised to be ther, for he was ashamed to stick with hir for so smal a trifle. When day was up & the Sun did shine very cleare, the Larke wayted for him; but the Owle durst not appeare by Sun light, bicause she could not see, and therfore came not, wherwith the larke being offended, alwayes after abhorred & pursued hir: wherefore the Owle flieth not by day for feare of the lark, but seeketh his meate by nyght.

MOR. None ought to promise that which he

can

can not perſeuerme,

190 Of the Reede.

**T**he Reede was displeased y<sup>e</sup> not onely al other  
trees, but sometime grasse did beare a nest,  
and he only of that hono<sup>r</sup> was depriued: he ther-  
fore prayed a litle bird to build hir nest vpon him,  
so would I- (quod she) but I mistrust thy incon-  
stancie, for I wil not build my childrens house  
vpon so ticklish a foundation.

MOR. We oughte not to commit our selues  
or our children to inconstant persons.

191 Of the Ecce.

**T**he Ecce saide to the Serpent, why do men  
pursue mee rather than thee, seeing we are so  
nere kin and so like? Mary (quod he) If they  
hunt mee, they seldome escape scotfree.

MOR. They are least hurte, whiche vse to re-  
uenge their iniuries.

Innocencie.

192 Of the Crowe and the Sheepe.

**A** Crowe lighted on a shæpes backe & made a  
great noyse, then said the shæp: If y<sup>e</sup> shuldest  
do so to a dog, thou mightest chaunce catche  
copper. Pea (said the Crow) I know with whom  
I deale, for I am to the patient græuous, and to  
the angry pleasaunt.

MOR. The wicked strise continually with the  
feeble and simple folke: the innocent is troden  
vnder

under foote, but no man gainesayeth the vngod-  
ly, if he be stout.

*Enough hath none.*

193 Of the Ape and the Foxe.

**T**He Ape prayed the Fox to giue him a piece  
of his taile to couer his buttockes withall,  
bicause that to him was a burthen, woulde  
stande him in good steebe and do him much wo-  
ship. The Foxe aunswered and said, that she had  
nothing to muche, and she had rather sweep the  
ground therewith, than it should couer the Apes  
buttockes.

**MOR.** Some haue great scarcitie; and some  
haue great plentie, yet fewe rich men are so wel  
bent as to helpe the poore with any thing of their  
excesse and superfluitie.

*Vaine ioye.*

194 Of the Frogs and the Sunne.

**T**He Frogges reioysed at the mariage of the  
Sun, to whom one sayd: O wretched kind,  
if we onely feare the Sunne beames, who  
will abyde hym if he gette childzen?

**MOR.** This fable is agaynst those, which ig-  
norantly reioyce at their owne harme.

195 Of a Wolfe fallen into a pit.

**A** Fox espying a Wolfe fallen into a hole, dyd  
laugh, & reioysing skipped about the bynkes  
of the pit, calling him foolish beast, which would  
not

not beware of mens deceits. As he thus wantonly scoffed, the earth sayled, and caried him heade long in also : whome the Wolfe seeing to fall saide : I shall nowe carpe a great comfort of my death to hell, bicause I see the ffore (which mocked me) perishe with mee.

MOR. We ought not reioyce at anothers miserie, seeing we may fal into the same likewise.

196 Of two Hogs.

A Certain man had two Hogges which bare so mortal hatred one toward an other, that daily they toze eche other with their teeth : but when their Maister killed one of them, the other was wonderful glad, seeing his enimie should dye incontinent : within fewe dayes after, when hee him selfe was drawen to death, he tormented him selfe, saying: Woe is me wretch, why did I so reioyce over my enimies death, whom so soone I followe to the same ende ?

MOR. None ought to reioyce, no not over the death of his enimie, seeing it is euident that all must dye.

*Judging outwardly.*

197 Of a Wolfe that put on a Sheepes skin.

A Wolfe put on a Sheeps skin, and was conuerfant amongst the Sheepe, of whome hee dayly deuoured one, which thing when the shepherd had espied, he hanged him vp in an high

V. J.

tree,

tree, the other shepherds asked him why he hong  
vp a Sheepe : Ah (quod he) the skin as ye see is a  
Sheepe, but in his deedes he was a Wolfe.

MOR. Men muste not be esteemed after their  
apparell, but after their works, for many are vn-  
der sheepes skynnes rauening wolues.

198 Of the Elephant.

**A**s the Lyon passed by the wilde beasts tho-  
rough the desert, they made their obeisaunce  
to him as King of beasts, onely the Elephant bo-  
wed not his knæ, bicause he coulde not: but some  
beastes enuying him, reported yll of him to the  
Lion, he sent for him southwith, and sayd : Why  
art thou so stubbozne, that thou doest not thy du-  
tie as the rest ? My Lord, according to my power  
I honour thee, but I can not knæle bycause I  
lack knæes. The Lion sayde, if thou doo it in thy  
heart, it suffiseth : wherefoze he condemned hys  
accusers, and promoted the Elephant.

MOR. Woe ought to giue no iudgemente, be-  
foze the truth be tryed.

*Labor.*

199 Of an Ass.

**T**he Ass in the winter season was muche  
troubled for the extreme colde that he suffe-  
red, and that he lyued onely by straw, wher-  
vpon he wished for the spring tide, that he might  
feede



ficke of the sweete grasse. When the spring is come, his master being a potter, compelled him to carry clay into the workehouse, and wood to the furnace, and thence to carry bricke & tile into divers places: wherewith being annoyed, he longed for sommer, hoping then to take his ease when his maister was busie in his haruest: but then he carried wheate into the barne, and from thence home, and had no rest: wherfore he thoughte Autumne were once come, to haue an end of his trauell: but he could not yet be eased of his trauell, but as then carried wine, fruit and wood: then he desired for frost and snow agayne, that at the last he might haue some ease of his trauell.

MOR. In this lyfe there is no tyme voyde of continuall labour.

*Learning.*

200 Of a Husbandman and a Poet.

A Certayne Husbandman came to a Poet, whose grounds he tyled, whom bycause he found alone sitting amongst his Leakes, asked hym by what meanes he coulde lye so solitary? Mary (quod he) I was not alone afore thou camest heere.

MOR. Learned men which dayly are in company of suche as they are, be neuer alone, but when they are amongst the vnlearned.

201 Of a Riche man vnlearned, and a Poore  
man learned.

**A** Certaine man being riche but vnlearned,  
mocked a learned man which was poore, by  
cause that he himselfe with his owne trauaile had  
gathered much goods, but he which was so lerned  
was in great penurie: So maruaile (quod hee)  
bicause thou hast studied to gather riches, but I  
haue endeouored to get learning, whiche doth far  
excel ryches. Whereupon fel a contention between  
the riche man and the learned, whither learning  
or ryches were moze excellent, which coulde not  
be ended seeing both had many fauozers, but the  
rych man had most: At length by this meanes it  
was knowne that learning excelled ryches, the  
rough ciuile disoord being bothe compelled to  
liue in banishment, when they could cary nothing  
away with them of their substance they, went a-  
way into an other citie, where the learned man  
was hyzed to teach for a great stipende, and had  
in honour and estimation: but he which was rich  
thzough pouertie being fayne to beg his bzeade  
from doore to doore, confessed that in his opinion  
he had erred.

**MOR.** The giftes of Fortune, bicause they  
passe to and fro, are farre subiect to the giftes  
of the mynde, whiche are proper and euer-  
lasting.

*Learne by others.*

202 Of the Pike and the Tench.

**A**s a certain fisher angled, he so bayted his hookes that the fishes coulde not perceiue them, which the Wyke and the Tenche seeing, were very desirous of it: but the Wyke being subtil said to the Tench: This bayte seemeth to be good and delicate, yet I thinke it is layde to deceyue fishes withall, therefore let vs forsake it, least we peryshe thzough the lustes of gluttonie. In saythe (quod the Tenche) it were a folly to leaue so good a morsel for feare of nothing: I will fyrst trye it and make merry with it, and look thou what wil hap. As he swallowed the bayte he felte the deccite of the hooke and would sayne haue retired, but the fisher first plucked him vp then the Wyke swam away & said: Let vs learne by our fellowes mischance, least we peryshe.

MOR. Happie is hee, whome other mens harmes do make to be ware.

*Lenderesse of women.*

203 Of a telous man.

**C**ertayn Ielous man married a Wife, who he knew vnbonest, wherevpon he deliuered hir to a trustie friend of his to keepe, promising him a great rewarde, if he kept hir so safely, that by no meanes the bonde of wedlocke were broken. When he had tried hir a fewe days and

perceiued that she might hardly be kepte safe, by  
 use throught hir subteltie he was nighe ouer-  
 come, went to hir husbände and told him that he  
 would not take so great charge vpon him, saying  
 that Argus himself, with an hundred eyes, were  
 not able to keepe hir by constraint: he said moze-  
 uer, if he might be put to choyse, he had rather  
 by the space of one whole yere, dayly carry into  
 the fieldes a sacke full of fleas, and turne them  
 all to grasse, and bring them home agayne at e-  
 uening, than one day to haue the charge of a  
 leude woman.

MOR. No keeper be he neuer so diligent, can  
 keepe safely a wanton minion.

*Liberalitie.*

204 Of a Liberall man.

A Frank and Liberall man towarde all men,  
 traouelling farre, fell amongst theues, who  
 standing about him, and ready to slay him, one of  
 them cryed out: kyll not thys man which hath  
 much holpen me, for sometime he did not onely  
 receyue me gently into his house, but also no-  
 rished me being sicke, and caused a Physitian to  
 looke vnto me, with which wordes his felowes  
 relenting, suffered him to depart unhurt.

MOR. As farre as we may, we should do good  
 to all men.

*Liber-*

## Libertie.

205 Of the Dog and the Lyon.

**A** Dog by chaunce met with a Lyon, to whom he sayd merily, what wandrest thou (*D misser*) through woods and deserts nighe pyned for hunger? Marke howe fatte and trim I am: I neuer take paynes for it, but get it idelly. Truth it is (sayde the Lyon) that thou farest well, yet thou (*D fcole*) art in bondage, serue thou whiche canst serue, for I am free and will not serue.

MOR. In every thing libertie far excelleth.

## Lyers.

206 Of the Shepheard and the Husbande men.

**A** Boy kepte sheepe in a great Pasture, who thre or foure tymes dyd crye in ieste that the Wolfe was come: which thing caused the Husbandmen (out of every quarter of the Countreis) to assemble there. It chaunced verily, that the Wolfe came at lengthe, and the Boy called for help as besore, but they being oft deluded, would not once stirre out of their doores, whereby the sheepe were all destroyed.

MOR. He that vseth lying, though he chaunce once to tell a truth, shall not soone be credited.

207 Of Mercurius.

**I** Vpiter commaunded Mercurius to bestowe amongest craftes men the medicine to make them

them ly, which when he had wel stamped & measured, he poured it equally vpon every one. The shoemaker only remained, on whō (bicause much of the medicine was lefte) he poured all in the mortar: whereof it came to passe, that all craftes men are liers, but most of all shoemakers.

MOR. This fable is against lying workmen.

*Like to like.*

208 Of an olde man and his Sonne.

**A** Certaine olde man being thrust out of doores by his Sonne, lyued in an Hospitall. On a time he espied his Sonne traуayling that way, whom he prayed, that at the least he would send him two towels of al his linnen, for which he had sweet ful soze. who being at length moued with his Fathers prayers, commaunded a little Boye his sonne, to fetch his Grandfather the linnen that he required. The Boy being witty and worthy of suche a father, brought but one, whome his Father rebuked bicause he brought not two as he was bidden: forsothe (quod he) I keepe the other for thee, that when thou art olde and liuest in an Hospitall, I myght senbe it to thee.

MOR. Looke what loue we beare towarde our Parentes, the same will our childeen beare toward vs.

*Lync*

*Lyue in thy vocation.*

209 Of a Camell.

**A** Camell being wery of his estate, complayned that the Bulls had goodly hornes, but he himself had no defence to resist other beasts. He therfore besought Iupiter to giue him hornes also: Who laughed at his foolish request, wherof not only he was denied, but also had his eares cropped.

**MOR.** Lette euery man be contente with his calling, for as some hunte after better Fortune, they happen to worse.

210 Of the Ass, the Ape, and the Mole.

**T**he Ass complayned that he lacked hornes, and the Ape that he wanted a tayle. Peace foles (quod the Mole) for I am blinde also.

**MOR.** Some are not content with their estate, but if they wayed wel other mens misfortunes, they would quietlier endure their owne.

*Loue of money.*

211 Of a ryche man.

**A** Ryche man had two daughters, wherof the one died, at whose buriall he hyred women to lament: the other sayde: What wretches are we, for to vs this mourning belongeth, but we can not skylle thereof, and they whiche haue nothing to do therewith, how pitifully doe they wayle? To whom hir mother saide: Paruell

W. v.

not

not daughter if they lament so, for they doe it because of money.

MOR. Some men for loue of money, feare not to picke aduantage from an others miserie.

*Madnesse.*

212 Of a mad man.

**A** Certaine mad Man wandring throughte Cities, cried aloud that he had wisdom to sell, then one offered money and required it, to whome he lent a blowe & gaue him a long threed, saying: Thou shalt be wise if thou keepe thee as farre from mad men, as this is long.

MOR. We must haue nothing to do with mad men.

*Mad seruants.*

213 Of a Priest and his Boy.

**A** Priest giuen to belly good chiere, deliuered to his Boy ten fat thrushes vppon a Spitt to be roasted, saying that he should eate them al at a bit, if he let them fall into the ashes. Within a short while after, whē he returned (for he was gone out to do certaine businesse) he founde the boye crying, who being demaunded whye he wept, answered, because he could eate but nine when they fell into the ashes, requesting that he might not be forced to eate the tenth, because he was full swolne more than inough. The priest being offended, as well with the madnesse of the boy,



boy, as bicause he saw that he had lost his supper, led the boy without the threshold of the doze, and shewed him three wayes, saying: Choose which of these thou wilt, for heere thou shalt not lodge this night.

MOR. We ought not to keepe mad seruaunts in our house.

*Marriage.*

214 Of a yong man.

A Certeine yong man which should marrie a wife, being demaunded whither he would haue hir, tourned to his frends and neibours present, saying: Why stand ye like dumbe men, why do ye not pray God to help me this day? for if we pray God to help them which naxze, where no danger is, how much moze ought ye now to pray for me to whom so great danger is at hand?

MOR. They which marrie enter into greate danger.

*Meane life.*

215 Of Iupiter.

I Vpiter celebrating a marriage, receiued all beastes vnto the feast, only the Snaile made slowe haste, the cause wherof he maruelling at, asked him why he came not to y<sup>e</sup> feast: he answered: My house is deare to me and excellent: wherat Iupiter being angry, gaue sentence that he shuld cary his house about him.

MOR.

MOR. Some men had rather liue hardly at home, than daintily abzoade.

*Myghr.*

216 Of the Wolfe and the Lambe.

**A**s a Wolfe was Drinking at the heade of a Spring, he espied a Lambe far beneath also Drynking of the same Spring, wherat grudging ran hastily to the Lamb & roughly rebuked him for troubling y<sup>e</sup> Spring. The Lamb trebling besought him to shewe compassiō on him, being therof giltylesse, alleaging that bicause he Dranke far beneath him, by no meanes he could trouble his Drinking, neyther yet meant it. The Wolfe hauing determined euen at the firste sighte, the death of the Lambe, threathned hym most rigorously, saying: Thy laboꝝ is in vaine to aske pardon, for thou art alwayes my enemie, thy father, thy mother, and all thy cursed kinred are willingly my foes: but this daye I will be reuenged of thee.

MOR. The mightie if he be despoled to hurte, easely findeth occasion thereto. A small is a great fault, if a man deale with his Superiours.

*Musick.*

217 Of a Swanne.

**A**Kyche man brought vp a Swan and a Goose together, but not both to one purpose, for the one shoulde serue to sing, the other for the table.

When

When the time was come that the Goose should do that for which he was kept up, it chaunced to be night, so that one could not be knownen from the other, and the Swanne was caried awaye in stead of the Goose, who song a song at the beginning of hir deth, by which she shewed hir nature, and by hir suete singing esraped death.

MOR. Commonly Musick p2olongeth life.

*Necessitie.*

218 Of a Horseman and a Husbandman.

A Horseman required a Husbandmā to catch a Hare, whiche he tooke in his handes and asked the price, and smothwith set spurs to his horse: but the Husbandman sayde: Make no hast, for I will giue it thee for a present.

MOR This fable toucheth those which refuse their owne vpon necessitie.

*Negligence of seruants.*

219 Of a Man and his Dog.

A Certaine man hauing forgotte to shut the doore wher the Hens rosted: when he arose in the morning, founde that they were all kylled and caried awaye by the ffore: He was wroth therfore with the Dog, bycause he hadde not well tended his goods, & bet him sore. Why, (quod he) if thou hast ben negligent in shutting the doore, for whome the Hens layde Egges, and hatched Chickens, is it any maruell if I beeing

in a dead sleepe, and haue no profite by them, did not perceiue the Fore comming?

MOR. We muste neuer hope to haue diligent seruaunts, where the maister is negligent.

*Newe things best.*

220 Of a Souldiour and his Horse.

**T**here was a Souldiour which had a passing fine horse, and boughte an other in goodnesse nothing like vnto him, whome more nicely he kept than the first: Then said he to his fellow, why dothe my Maister keepe me passingly aboue thee, seeing I am not to be compared to thee, neyther in comelynesse, strength, nor swiftnesse? He answered him: This is the course of the worlde, that new guestes are best welcome.

MOR. Such is the madnesse of men, that they preferre newe things afoze olde, though they be worser.

*Obedience.*

221 Of the Kid and the Wolfe.

**A** Gote going abrode to feede, shut vp hir yong kid at home, charging him not to open the dore till hir returne: The Wolfe by chaunce hearing that, after hir departure knocked at the dore, faining the voice of the Gote, and bad him open it. The kid perceiuing his pretence, denyed to open the dore, saying: Though thy voyce be like a Gotes, yet I see a wolf through the chinks.

MOR.

MOR. It is good for children to obey their Parents, yong men to be ruled by age.

*Offences unpunished.*

222 Of a Philosopher.

A Philosopher of the secte of Cynicus in chiding being stricken, was not onely there with contented, but also rewarded hym that strake, with a piece of siluer: Which thing when al that were present maruelled at, and said y he was woorthy to be beaten ageyne, ah (quod hee) yee knowe not what I haue done nowe, but hereafter yee shall know: not long after as that stryker woulde haue beaten an other (for he hoped to gayne somewhat,) he receyued his deathes wound, and feeling death to come vpon him, he sayd: how much better had it ben for mee to haue ben stricken again of the Philosopher, than to be rewarded with a siluer peny?

MOR. When offenders escape scot free, it doth them sometime more hurte than punishment.

*Overhastinesse.*

223 Of the Moule and the Car.

A flocke of Myle had their abiding in a holow wal, where out by chaunce peeping, they espyed a Cat, which sat in a chaumber looking grimly, and hanging downe hir heade. Then saide one of them: This beaste seemeth very gentle and simple, for hir countenaunce

presen

pretendeth holinesse, I will therefore go speake with hir, and contract a perfect league of friendship with hir that shall neuer be broken. When he had so sayde, he came néerer vnto hir, whome the Cat caught & toze in pieces: the other seeing that, sayde: Verily, verily, wæ must not credit smoth looks.

M O R. We must not iudge any man by hys countenaunce, but by his good woꝝkes: for in a sheeps skyn oft are wzapped rauening Wolues.

*Patience for gayne.*

224 Of the Sow and the Dog.

**A** Sow mocked a Spaniell, bicause he vsed to faune on his maister, which so oft had beaten him, and plucked him by the eares, to teache him to hunt. Thou mad body (quod the Dogge) thou knowst not what I haue gained by these stripes, for hereby doe I eate the swæte Partriches and Quayles.

M O R. We must not be græued if our Maister beate vs, for therof illueth plentiful goodnesse.

*Patience perforce.*

225 Of a Lambe and a Wolfe.

**A** Lamb standing in an highe place, rayled on the Wolfe as he passed by beneath, calling him naughty beast and rauening, to whom the Wolfe turning sayde: Thou doest not taunt me, but the Torre wheron thou standest.

M O R.

MOR. Some suffer wzong of vile persons, for feare of greater men.

226 Of a Flie.

A Flie by chaunce fell into a fleshe pot, wherin being nigh choked, sayd to himselfe, beholde I haue eate and dzonk so much, and so wel washed me, that now being so full, I am content to die.

MOR. A wise man will stoutly beare out that which by no meanes can be auoided.

*Parentes.*

227 Of the Ape and his two sonnes.

He repute is, that if the Ape chance to haue a twin, shee loueth the one, and hateth the other: It came to passe, that shee had two at a clap, who by chaunce being put in feare, bicause shee wold escape the present danger, caried y shee loued in hir armes, which as shee ran hed lög, shee dashed against a rock, and slue it, the ether which shee hated, sat on hir rough back, & went scot free.

MOR. It chaunceth commonly that parentes bzing that childe to naughte, whome they make wanton, and whome lesse they rocker, to proue a valiant and good man.

*Please euery bo ly.*

228 Of an olde man which caried an Ass

I was talked sometime amongst the Popes Secretaries, that those menne which framed their lyfe after the opinion of the common people,

J. J.

ple,

ple, were in a miserable bondage, bicause it was impossible to please euery one, seeing they are of sundry iudgements. To which opinion one tolde, that there was an olde man which went to markette, with his sonne to sell an Asse, whiche he draue vnladen befoze him. As he passed on his way, there were men labouring by in the fields, which blamed the olde man, bicause that neyther he nor his sonne did ride on the Asse which went emptye, seeing the one for his age, the other for his infancie had neede to be caried. When the old man sette his sonne on the Asse, and himselfe went by on foote, which thing other seeing, sayde that he doted for letting his sonne ryde whiche was stronger, and he being olde woulde followe on foote: sozthwith he chaunged his minde, and sette off his sonne, and ridde him selfe. When he hadde ridden a little further, other mette hym, who blamed him, that he hadde no regarde to the age of his little sonne, but would let him followe him as a drudge, and him selfe being his father, did ride on the Asse: wherwith he being moued, sette his sonne also on the Asse. Not long after he was asked by other, whose the Asse was: Mary (quod hæ) it is mine: then they rebuked hym that he had no pitie on his poore Asse, but to sette two on him, seeing one was sufficient. When the man being troubled with so sundry opinions,

and



and seeing he coulde not be in quiet, but still was checked, he bounde the Asses foure fete together, and on a staffe caried him on his owne shoulder, and his sonnes to markette: whereat all men wondring, laughed exceedingly, blaming both their follies, especially the fathers. The old man therewith chared, went to the riuers side, and caste his Ass bounde into the water, and so losse him and returned home: by which meanes the silly olde man desirous to content euery bodye, could please none, but lost his Ass.

*Pleasure.*

229 Of a Firre tree and the Bushe.

**T**he reporte was sometime, that the Firre tree despised the Bushe, and boasted of his owne tal stature, that he was placed in houses, and to beare a saile in the Shippes: but they low, vile, and good for nothing: then they framed him this answer: thou boastest much (O Firre tree) of thy goodnesse, and scornewest eue euils, besides this thou concealest thy mischance, and passest ouer our good fortune, but when thou shalt be cut downe with the axe, howe gladly wouldest thou be like vnto vs which are voide of care?

MOR. Felicitie hath euils to accompany hir, as misery hath good things. In summe, this is safe &

side of care, the other is neuer out of feare, nor  
side of daunger.

*Perfection.*

230 Of the Sow and the Bitche.

**T**He Sow and the Bitche contended aboute  
their nobilitie: The Bitche alleaged that of  
al foure footed beastes shee was the fruteful-  
est. The Sow quickly replied, saying: Seeing  
hou sayste so, knowe thou, that thy Whelpes be  
nozne blinde.

MOR. Things are not iudged by quick speede,  
but by full perfection.

*Perseuerance in his vocation.*

231 Of the Dog and the Ass.

**W**hen the Dog fauned on his Lord or the  
seruaunte, they stroked him with their  
hands, and made much of him: which  
thing the Ass marking wel, sighed deeply, being  
weary of his estate, yea and he thought it vniust-  
ly appointed that the Dog should so be beloued of  
all men, as to be fed at his maisters table, & there  
bnto to attaine with ease and play: contrarywise,  
himselke to cary packes, to be whipped, to labour  
without ceassing, and yet neuerthelesse to be ha-  
ted of all men: Seeing these things come to passe  
by fauning, he purposed to folowe that trade of li-  
uing being so profitable: and watching a conueni-  
ent time, when his Lord returned home, bicause  
he

he woulde put the thing in triall, he ran afoze to meete him: incontinently he lept on him & knocked at him with his heeles. Then his maister cried out for helpe, which thing his seruantes hearing, ranne spædely to him: and the foolish Ass which thought him selfe ciuill and curteous, was well beaten with a staffe.

MOR. All men can not doe all things, neyther all things become all men. Let no man meddle aboue his capacitie, nor goe about that, which he is most vntowardly in:

*Pollicie.*

232 Of a Lyon and a Foxe.

**A** Lion being taken in a snare, endeuoured with all his force to breake the bandes: the harder he plucked, the straighter he was helde. The ffore hauing an errand that way, and seeing this, sayd: O King, by no strengthe maist thou escape hence, but by pollicie, for the snare must be lette oute and losed, and not drawne in. Which when the Lion had done, he straightway losed the snare wherewith he was bounde, and escaped free.

MOR. Pollicie is farre better than strength.

*Pore and rich.*

233 Of a Wolfe being hungry.

**A** Wolfe in his olde age not able any more to hunte, was soze a hungred, neither coulde he

inde any kinsman or friend which would helpe him with meat. As he therfore wandzed thzough a great woode heauily, he chaunced vpon a deade carcase of an Dre, which he had scarfe begon to teare, but a companie of other wolues, rauens, & crows came thither and prayed him to receiue them as his frænds to partake of his pray: When the Wolfe said to him selfe: beholde me whome lately my bzethze and sonnes regarded not, now strange beasts reuerence, & desire my frendship, but they do not this honoz to me, but to the Dre.

MOR. A poze man is hated of al men, but the rich are honoured.

*Pouertie praised.*

234 Of the Horlse and the Harte.

**T**he Hozlle kept warre with the Harte, and being often dyuen from his meate, and put to the woꝝst, he lamentably desired the aide of men, with whome he came into the field: then he that afoze had the ouerthzow, became conqueror: but his enimie being ouercome, and subdued he himselfe became bond to man, faine to carrie him on his backe, and a bit in his mouth. Of this fable writeth Horace.

A Hart in fight excellling much  
the horlse, from meate him draue,  
The strife vvas long, but horlse vvas faine,  
the helpe of man to craue.

The

The bit he tooke vwith merry cheere,  
 straight vanquisht vvas his foe,  
 His Ryder yet he durst not cast,  
 nor yet his byt forgoe,  
 So he that dreadeth pouertie,  
 and can not vse a meane,  
 Shall leade his life in seruitude,  
 and loose his freedome cleane.

*Praise not thy selfe.*

235 Of the Ape and his yong ones.

I Vpiter sent out a pzecept, commaunding all li-  
 uing things to appeare befoze him, y he mighte  
 giue iudgement whose offspring were the best fa-  
 uored: the beasts came running, the birds flying,  
 and the fishes swimming thither. Laste of all  
 came the Ape, and w him his yong one, at whose  
 ylsaouored buttockes euery one laughed. Tushe  
 (quod the Ape) whom pleaseeth God Iupiter shall  
 haue the victorie, yet in my iudgement this my  
 childe is faire, & therfoze of right befoze all other  
 to be pzeferred: whereat Iupiter also smiled.

MOR. We and oures seeme good in our owne  
 eyes, but of vs and our doings, let other iudge.

*Prayer.*

236 Of Mariners.

I Thapned as many Maryners were sayling on  
 the sea, that there arose a great tēpest sodeinly:  
 hen euery one prayed to his God for helpe, but  
 J. iiii. one

one amongst the rest, sayde: We know not what  
ye pray, for before these gods can goe to the Lord  
for our succoure, we shall perishe throughte this  
storme: therefore I doe thinke it best to pray vn-  
to that God, which withoute the helpe of any o-  
ther, can deliuer vs from this present daunger:  
Then they cried to almighty God for helpe, and  
straight way the storme ceased.

MOR. We must not seeke for help at the fote,  
when we may goe to the head.

*Praise of our owne.*

237 Of the Owle.

**I**n the assembly of birdes, the Eagle sayde that  
he would chouse the yong ones of other birds to  
serue in his court: and when euery one stroue  
to preferre his owne, the Owle sayd: I pray thee  
(O Quene) receiue mine, which in beautie passe  
all the rest: why (quod the Eagle) what beautie  
are thy sonnes of? The Owle answered: Of the  
same that I my selfe am. Then all the Birdes  
laughed exceedingly.

MOR. No childe is so deformed, which to his  
parentes seemeth not faire.

*Praise another for aduantage.*

238 Of a Foxe and a Dog.

**A** Foxe being coursed by a Dog, and euen at y  
pointe to be caught, hauing no way to shifte  
him, said: why woldest thou destroy me thou  
dog,

dog, seeing my flesh I canst not eat: Go catch rather that Hare (for there was one then harde by) whose flesh men iudge to be the sweetest: the dog harkened to the counsel of the Foxe, and let him goe free, pursuing the Hare, whom bycause of his wonderfull swiftnesse he could not ouertake. Not long after, the Hare mette with the Foxe, blaming him for setting the Dog at him. The Foxe answered him: I maruell what thou meanest to accuse me, which praysed thee so greatly: what wouldest thou haue sayde, if I had dispraysed thee?

MOR. Many vnder the colour of praysing, devise vtter vndowing to some men.

*Preparation.*

139 Of the Wolfe and the Porkupine.

**O**n a tyme the Wolfe being hungry had a fancy to deuoure a Porkupine, whome bycause of his sharpe prickes he durst not assayle, but inuented a craftie wile to trap him in, counselling him not to trouble his backe with so many weapons in tyme of peace, seeing that other Archers carried none with them but when they goe to warfare: Nay (quod the Porkupine) wee must suppose that there is no tyme boyd of war agaynst a Wolfe.

MOR. A wise man ought alwayes to be armed agaynst the assaults of his enemies.

I.b.

*Prepa-*

*Preparation to dye.*

240 Of an olde man loth to dye.

**A** Certayne olde man desired deathe whiche came to take his life from him, to spare him till he might make his will, and prouide all other necessities fit for suche a iorney: whome Death answered: Why haste not thou prepared thy selfe being so ofte warned by me? Mary (quod he) I neuer sawe thee afoze? Why (quod Deathe) when I dayly tooke, not onely those which were of like yeres to thine (of which number very fewe remayne) but also yong men, children and babes, was it not sufficient warning that thou arte mortall? When thy eyes waxed dimme, thy hearing thicke, other senses dayly decaying, and thy body being worse and worse, did I not tell thee that I was nere at hande? and yet thou sayest thou hast no warning: wherefoze I will no longer prolong the time.

MOR. We muste directe our lyfe, as though death were alwayes before our eyes.

*Presumption.*

241 Of the Asse and the Lyon.

**T**he Cocke sometyme fed with an Asse, to whom as the Lion was comming, the Cock crowed out aloud, and the Lyon straightway fled (for men say) he is asfearde at the crowing of the Cocke. The Asse suppo sing that he

raune



ranne away bicause of him, wēt ſtraight after the  
lyon, whom when he had ſo far purſued that they  
were without the hearing of the Cocks crowing,  
the lion returned & deuoured him, who as he was  
dying cryed out : Ah wretch & madde body that I  
am, for I am bozne of none that were warriours,  
and wherefoze haue I ruſhed into the hoſte ?

M O R. Many men aſſaile their enimies which  
vpon ſet purpoſe doe humble them ſelues, by the  
which meanes they are ſlayne.

*Pride.*

242 Of the Horſe and the Aſſe.

Sometyme a Horſe decked with ſayze traps  
pers and a ſaddle, greatly neyghing, ranne  
through a highe way, whoſe running an Aſſe  
laden by chaunce dyd let, he all raging and che-  
wing his bit for anger, ſayd : Ah liſther lurdeyn,  
why withſtandeſt thou the Horſe? Giue place or  
I will tread thee downe : the Aſſe durſt not once  
bray, but quietly aueyded. It happened as the  
Horſe ranne his race, his hofe brake, who then  
beeyng paſte running or making any ſhelwe,  
was ſpogled of his ornaments, and after  
ſolde to a Tanner. The Aſſe ſeing him com-  
ming wyth a Tanner, ſayde vnto hym : What  
good ſir, holwe happeneth thys kynde of wæde ?  
where is thy gilt ſadle, thy ſtudded trappers, and  
glittering byddle ? Thus it is fitte my friende to  
happen

*Wittie sayned sayings*  
happen to euery one that is proude.

MOR. Many men in their prosperitie are so puffed vp with pride, that they cleane forget them selues, and all modestie, but for their presumpti- on they soone suffer aduersitie.

*Proude of anothers purse.*

243 Of Iupiter and the Rauen.

**O**n a tyme Iupiter mynding to create a king of the Fowles, appoynted a day of assembly, to the ende that he which was comlyest shoulde be appoynted king. The Rauen hearing therof, and knowing his owne desozmitie, gathered to- gither diuers feathers and decked himselfe, that he was goodlyest of all. When the day appoyne- ted was come, the Fowles assembled together: then Iupiter would haue made the Rauen king bycause of his gaynesse, whereat the other dys- dayning, plucked euery one his feathers from him, whereof he beeing spoyled was a Rauen as befoze time.

MOR. He that hangeth on another mans necke, if he chance to fall from him, al the world shall know what he is.

*Falles of pride.*

244 Of a Flea and a Lyon.

**T**he Flea came to the Lyon and sayde: Nei- ther feare I thee, neither arte thou stronger than

than I, but I pray thee what is thy strength? thou scratchest with thy nayles, and with thy teeth thou bytest, so doth a woman fighting with hir husbände: but in strength I far exceede thee, and if thou wilt, let vs go fight. The Trumpet being blowen, the Flea stucke faste about hys nosethrills, byting: but the Lyon with his owne nayles toze him selfe till he was chased: The Flea hauing overcome the Lyon, sounded the Trumpet, and reioyced: but as he flewe away, he was entangled in a Cobwebbe: and being ready to be deuoured, he lamented that he stroue with the greatest Beastes, and nowe to be kilde by a vile Spider.

MOR. This fable is agaynst those whiche vanquish the greates men, and are vanquished by meane persons.

*Princes.*

245 Of the Pecoock and the Chough.

W<sup>H</sup>en the Birds would make them a king, the Pecoocke prayed them to chouse him for his beautie: when they so mynded, the Chough began to say: if in thy raigne the Eagle pursue vs, how wilt thou helpe vs?

MOR. Princes must be chosen, not onely for their beautie, but also for their strengthe and wisdom.

*Premis.*

## Promis.

246 Of a man and a Dog.

**A** Certayne man had prepared a Supper, to whiche he hadde certaine of his friendes, whose Dogge lykewise desired an other Dogge, saying: Friende, come and suppe with mee. Which Dogge being come in at the doores, and seeinge suche great chere towarde, reioyced greatly, and sayd to him selfe: Oh what ioy hath happened me of late, for I shall fill my belly so full, that I shall not be hungry to morrow: and as he wagged his tayle for ioy, because he trusted in his friende, the Cooke seeing him thus do, caught him by the legges and cast him out of the wyndow: when the Dogge was fallen, he rose up quickly and ran howling away: As he went another Dog met him, and asked him what good chere he had to supper, he answered: I was so out of measure dronke, that I knew not the way wherout I came.

MOR. We must not trust in those which promise vs a good turne of another mans gifte.

247 Of a Heardman.

**A**s a Heardman kepte a Heard of Bulles, he lost a Calse, whom in euerie desert he sought a long time, but when he coule not finde hym, he prayed to Iupiter, promising if he would shew him the Thiefe which stole his Calse, to offer a Cate

Cote in sacrifice to him. It happened as he walked in a groue of Okes, he found that his calf was deuoured by the Lyon, whereat trembling for feare, he cast vp his hands to heauen and sayde: God Iupiter I promised to giue thee a kidde if I found the Theefe, nowe if I escape his hands, I will undertake to giue thee a Bull.

MOR. This fable is agaynst unluckie men, that lacking ought, pray to finde it, which hauing found, they seeke to auoyde.

*Promotion.*

248 Of a man created Cardinall.

A Certain merry conceited fellow, hearing his friende to be created Cardinal, came to greet him for his promotion: he loffie and swelling with pride, counterfayting that he knew not hys olde friende, asked who he was: the ether being ready in his merry aunswere, sayde: I pitie thee and others that come to suche promotion, for as soone as ye haue got suche honours, ye lose so your sight, feeling and other senses, that ye cleane forget your olde friends.

MOR. Some being promoted to dignitie, despise their olde acquaintance.

249 Of Field Mice.

A Flocke of fielde Myle appoynted to gnawe downe an Oke full of mast that they might haue their meate the readier, so as they neede not

not so ofte runne bp and downe for it. Then one wyser than the rest forbad them, saying: If wee destroy our noysher, who shall giue foode to vs and our seede in time to come?

MOR. A wise man ought not onely to behold things present, but also things to come.

*Punishment of vices.*

250 Of a Flea

**A**S a flea was byting a man, he was taken, who asked what he was, seing he fed of him: answered, he was of that kinde of beastes, which as nature ordained, liued by that meanes, praying him not to kill him, bicause he could not do muche harme, whereat the man laughed, saying: I will therefore the sooner kill thee, by cause it is not lawefull to hurt any, either much or little.

MOR. We must not fauour the wicked, whether their trespassse be small or great.

*Rashnesse*

251 Of a Fisher.

**A**Certayne Fisher being but a nouice in that arte, tooke his pypes and his nets, and went to the Sea, and standing on a rocke, played firste with his pype, supposing that by his swete melodye the fishes would daunce: but when he had long tried that way, & could not prosper, he layd downe his pype and tooke vp his nette, which he

caste

cast into the Sea, wherein he dzeu many Fishes. When he had emptied his nette and saue them skipping, he sayde: Oh wicked Creatures, when I piped, ye would not daunce, and now I haue left off, ye begin to skip.

MOR. This fable is against those whiche doe any thing without aduiselement, and out of time.

252 Of a Currier and a Hunter.

ON a time a Currier came to a Hunter to bie a Beares skyn, for whiche he dzeu money to haue payde. In saythe (quod the Hunter) presently I haue none, but to morow I will goe a hunting, & if I chaunce to kil a Beare, thou shalt haue his skin. The currier (to refresh his spirits) wente into the forest with him, and bycause he woulde the better beholde the pastime betwene the Hunter & the Beare, he climbed into an exceeding highe tree. The Hunter went boldly to the Beares Denne, who put in hys Dogs and roused him. It happened that the Beare shunned his blow, and smythwith strake the Hunter to the ground: who knowing the nature of the beast to be, to take pytie of a carcase: held his bzeath and fayned him selfe to be deade. The Beare smelled at him euery where, and perceyuing by no meanes any life in him, departed away. When the Currier saw that the beast was gone, and that there was no daunger, he came

B. j.

downe

downe out of the tree and went to the Hunter, whom he bad arise, and afterward demaunded what the Beare sayde in his eare? He warned me (quod he) that hereafter I sell not a Beares skinne befoze I haue caught him.

MOR. We ought not accounte that we haue not, as sure as that we haue.

*Religion mer.*

253 Of a Wolfe.

A Wolfe being old and not able any longer to hunt, gaue him selfe to religion, put vppon him a Monks attyze, and begged meate from doore to doore: & being reluked by another wolfe sayd: What wouldest thou I shoulde doe? My teeth are cutte, and runne I can not, wherefoze I mistrust otherwise how to liue.

MOR. Many addice them selues to Religion bicause they can not otherwise liue.

*Repentance to late.*

254 Of a Beare.

A Beare scolded by chaunce with his wife hee cut out hir eyes, but after repenting, he was so grieved therewith, that hee cutt off his nayles. And when in talking he sayd, that for the loue he bare to hir he had cast away his best defence: what good (quod his wife) doth this to me? Thou shouldest haue done this befoze thou scratched out my eyes.



**MOR.** After harme done it is too late to repēt,  
seeing that which is done, can not be vndone.

255 Of a simple Countryman.

**T**here was a Countrymā which as he came  
from market, heard two Cuckoos answer  
ring one an other out of two sundrie woods. And  
when the Cuckoe of the other wood had neere  
put to silence hys country cuckoe, he lighted off  
his horse and climbed a tree, and as well as he  
could, he holpe his country cuckoe with his cry  
ing. In the meane time a Wolfe deuoured his  
horse: then was hee fayne to goe home on foote,  
where he complayned to hys neighbours, how  
for the honour of his country he had holpe hys  
Cuckoe, wherby he had suffeyned greate losse.  
Then they all with one accorde payd his dama  
ges, supposing that it was not fit that any should  
receiue hinderance, which had travelled for their  
common wealth.

256 Of the Mule and the Horse.

**A** Mule espied a horse gorgeously decked with  
a gilt byt, a faire saddle, & purple trappers, at  
whose fortune he enuied much, supposing him  
to be happy, because he alwayes fared well, and  
went gayly: contrarywise, his owne estate in  
comparison of hys to be miserable. For (quod  
he) I am overladen with the pack saddle, and I  
am a dayly drudge to cary burdens. But shortly

Al.ij.

after

after, he espyed the Horse returning from battaile foze wounded, then he accounted his owne estate better than the Horses, saying: I had rather get my liuing hardly with my daily labour, and to bee clad in vile aray, than after such faire and trim apparell to be in daunger of my life.

MOR. We must not enuie Kings and Princes bicause of their wealth and substance, seeing they are subiecte to many moe perylls than poore men are.

## 257 Of a Diuell.

A Diuill wandring thzough the worlde (as his maner is) marked a certaine yong man reioysing at the deth of his parèts, wterat he was very glad: but going a little further he wept, seeing an other very beaute at his fathers buriall, who being demaunded the cause of so diuers affections, answered: The laughing of the sonne for the deathe of his parents, declarcth that those being riche are dead, of which number very few escape our handes: but the weeping is a token of the fathers pouertie: and the kingdome of Hea-  
 uen, for the most part, is wont to belong to those whiche are poore.

MOR. Too much riches do cary a man downe to Hell.

## Riche enimies.

258 Of the Birdes.

**T**He Birdes were greatly afcayde least the  
Doyres shoulde kill them with shooting of  
Balles, bicause they hearde that they hadde  
rolled together a great heape of bals. Feare not  
sayd the Sparrow, for how shall they shote bals  
at vs that flie in the aire, when they can not car-  
ry them on earth but with much toyle?

MOR. Wee neede not feare the riches of our  
foes, when wee see they lacke wit.

## Riottousnesse.

259 Of an Oxe and a Bul'ock.

**A** Dre being well striken in age, dayly  
went to plow. It hapned that a yong Hey-  
fer whiche neuer had laboured, fetched bys  
strikes in the pastures not farre off, and scorned  
the toyling of the elder, boasting muche of bys  
owne libertie, that he had tasted neyther yoke  
no2 chayn, but the others necke was worn bare  
with laboure. The Dre presently answered  
nothing: not long after he espyed this rotyer  
ledde to be sacrificed, then he saide thus to him:  
What end hath now thy easy life? Why tarclosse  
lying at harts ease hath byought thee to yare, I  
thinke now thou wilt rather counsel me to labo2  
than to tolemente, which is the cause of thy death.

MOR. To leade an honest life there needeth

trauell: the Sluggard and he that is bent to riotous liuing, shall come to that which he would be lothe.

260 Of a Boy that would not learne.

**A** Boye whiche hated learning, being brought by his father into a Schoole, could not be enticed by any faire meanes of his Maister, to speake the first letter of the Alphabete: Then sayd his Maister, open thy mouth, for that this Letter requirerh, but he gaped and spake not. The Maister seeing his labor lost, bad hym sitte amongst his fellowes, warning them to persnade him to speake onely this Letter: then his scholesfellows exhorted him in the best manner that they could, saying: Is it such a payne to saye A? Nay (quod the Boye) but if I speake that, he would make me learn B, and so the rest. But neither my master nor my father shal haue the power to make me learne.

**MOR.** They which are unwilling to learne, can neuer be forced to it.

*Seruaunts.*

261 Of the Dove and the Crowe.

**A** Dove being fed in a douehoule was extreamly proude of his fertillitie: The Crow hearing thereof, sayd to him: Friend, haue no more thereof, for the more thou breedest, the more care thou beapest.

**MOR.**

**MOR.** Amongest seruants, those are most miserable, which in tyme of their bondage get many chyldren.

262 Of the Ass and the Calfe.

**A** Ass and a Calfe fed together in one pasture, by chaunce they heard the sounde of a bell, which they supposed to be a signe that their enimies were at hand, to whom the Calfe sayde: Let vs be packing hence fellowe, least our enimies take vs prisoners. May, flee thou hence rather (quod the Ass) whom they vse to kill & eate, for I care not, I know this, where soeuer I become my life shall be to carry burdens.

**MOR** Let not seruants feare much to chaunge their maisters, least the last bee worse than the firste.

*Shiftee*

263 Of a Marchaunt and a Iewe.

**A** Certain prodigall fellowe hauing wasted all his Fathers goods, applied his minde to practise deceit. It happened on a tyme, that he wrapped a piece of ordure in a cloute and brought it into the market, saying that he had a precious thing which was of such force, that if any man tasted the least bit thereof, he should haue fulfilled whatsoeuer he thought of. But a Iewe, whose manner is p[er]u[er]se to mark all things, thought if he did buy it, that he would haue in his minde many townes.

to wines and lordships when he tasted of it (by cause he would be exceeding riche) he came therfore secretly vnto him and asked the price, wher vnto this prodigall fellow sayde: Anaunt, thou shalt not buy it, for thy clothes declare, that thou art not able. The Jewe sayde to him, how knowest thou? tel me the price: he answered, 700. crownes: the Jewe payd him the money, vpon condition, that if he had sayde true, he should enioy it: but when he had tasted it, he spitt it out, and sayd it was ordure. When the seller hauing performed his promise, pleaded the cause before the Maioz, and enioyed the money.

*Sicke folke.*

264 Of a Carter.

**A** Certein Carter asked his wagon, why that wheele which was worst made so much creaking, seeing none of the rest did so: The waggon answered: *Sicke folkes* are wayward, and all wayes complayning.

**MOR.** Diseases cause men to complayne.

*Sinners.*

265 Of an olde Woman.

**M**En commonly will (if through their follie many mischaunce happen to them) laye the blame to Fortune or the Deuill, to excuse them selues, they doe so much followe their appetites: wherewith the Deuill not contented, when

by

by chaunce he espyed an olde woman clymbing a tree, whence he perceyued she was lyke to fall, and then the faulte woulde be layd on his necke, he called for witnesses, to whome he sayde: Beholde; that same olde woman hath climbed that tree without my consente, where I see she wyll fall: beare witnesse therfore with mee, that I counselled hir not to goe vp. Immediately she fel: then being demaunded why she climbed that tree, answered, the Deuil forced me: then he brought forth his witnesses, and proued that she did that without his aduise.

**MOR.** Whole men deserue no pardon, whiche voluntarily sinning, blame Fortune or the Deuill therfore.

*Syming.*

266 Of the Nightingale and the Raven.

**O**n a solemne feast day the Eagle had the birds to dinner: after it was done, the Eagle called forth the Nyghtingale, whome he had to sing some melodie to lychten their hartes withall. She forthwith sang sweetely, that it delited the hearers. In the meane tyme a Raven passing by, and hearing this, sayd: I will also sing wyth the Nyghtingale, for I haue a hale voyce whiche shall be heard farre off, and he began to croake verie lachsomely, whiche caused the Nyghtingale to holde hir peace. The other birds

birdes were offended with the Rauen for trou-  
bling the feast: then the Eagle commaunded him  
eyther to departe, or to holde his peace: but he  
answered, that he woulde syng, and for hir  
he woulde not stirre an inche. The Eagle com-  
maunded him agayne to auoyde, whiche bicause  
he stubboynely disobeyed, was commaunded to  
be slayne.

MOR. It is bayne to sing, where the hearers  
are vnwilling.

*Simplicitie.*

167 Of the Dove and the Pye.

**T**he Pie asked the Dove what was the cause  
that she alwayes buylt in one place where  
hir chickens were alwayes taken away: she  
answered, simplicitie.

MOR. Good men are easily beguyled.

*Slouthfulnesse.*

168 Of an Ass and Froge.

**A**n Ass laden with wood passed thorough  
a marsh, by chauce he slipped and fell, who  
not being able to aryse, lamented & sighed, but  
the Frogs whiche were in the marhe, hearing  
hym sighing, sayde: What wouldest thou do  
firra, if thou hadst continued here so long as we  
haue, which so, so smal a tyme dost so mourne?

MOR. This talke maye any manns hie to a  
slouthfull persons, whiche for a litle paynce is  
trou-



troubled, being able easly to ouercome greates  
affayres.

169 Of a Pellican.

**T**he Goose and the Ducke made sometyme a  
greate feast, to the whiche they had all tame  
Foules, but to sette out their Supper, they went  
into the Wyldernesse and founde the Pellicane,  
whome they brought with them to their banquet,  
When the feast was done, they all besoughte  
the Pellicane to abyde with them, and not to  
liue so solitarily in suche penurie, who at length  
being somewhat perswaded, continued a fewe  
dayes wyth them, and made greate bankets:  
But when he would haue prayde, he was in-  
terrupted with their chattering: wherefore he  
left their companye, and liued the rest of his lyfe  
in solitarie nesse.

**MOR.** Who so will serue God truly, muste  
do it alone quietly.

Sluggardes.

179 Of a Smith and his Dog.

**A** Certayne Smith had a whelp, whiche all  
the while he stroke on his yron, did sleepe:  
but when he wente to dreake, the Dogge would  
straightwaye arise, also eate the trunckes that  
fell from the Table, or bones, or any thing else.  
Whiche thing the Smith marking wel, sayde to  
his Dogge: Thou wretch, I can not tell how to  
hanele

andle thee, for whyles I am busie in my worke,  
thou lpest snoztng and sleeping: But when  
my teeth goe, thou startest vp and waggest to  
me thy taylor.

MOR. Idle sluggardes whiche liue of an other  
mans sweate, must be punished according to the  
rigour of the law.

*Strength.*

271 Of the Bull and the Mouse.

A Mouse did bite a Bull by the foot, & straight  
way ran into his hole: the Bul shaked his  
horns & sought for his enimie, but see him he  
could not: then the mouse laughed him to scozne,  
saying: Because of thy strength despise not euery  
body, for now a silly Mouse hath hurte thee, and  
scaped free.

MOR. Let no man regarde his enimie.

*Strife.*

272 Of a Weasel.

A Weasel came into a Smiths Shop, and lic-  
ked on a file which lay there, wherwith his  
tong being torne, bled very muche: She reioy-  
ced greatly, supposing to carry away something  
from the prou, untill his tong altogether was  
wozne away.

MOR. This fable is against those whiche in  
strife hurt them selues.

**T**he Hares sometime holding war with the Eagles, required ayde of the fores: but they answered, we would helpe you, but that we knowe what ye are, and with whom ye fight.

**MOR.** They which strine with their betters, set little by their owne health.

*Stripes.*

374 Of the Nut tree, the Ass, and the Woman.

**A** Certaine Woman questioned with a Nut tree growing by the high way side, whiche was alwayes pelted with stones by passengers, why he was so mad, that the more he were beaten, the more encrease he yelded, the Walnut answered: Remēber you not the old Proverbe? The Nut tree, the Ass, and the Woman, are al vnder one lawe: whiche three will doe nothing well without great stroke of stripes.

**MOR.** Some men make a rod oftentimes for their own taylor.

*Suffering Wrong.*

375 Of the Beare and the Bee.

**A** Beare sometime stinged of a Bee, was so wood angry thereat, that with his nayles he tore in pieces the hives where the Bees made hony: the Bees seing their hives plucked down, their food caried away, & their yong ones slayne, rushing all at once, assailed the Beare, and nigh strong

strong him to deathe. W<sup>h</sup>e hardlye scappeng from them, sayde to himsele: howe muche better had it ben for mee, patiently to haue suffred the stinging of one W<sup>h</sup>e, thā to prouoke so many enemies agaynst mee?

MOR. Sometime it is farre better to suffer wrong done by one, than in requiting it to procure many foes.

*Theſie.*

276 Of a Boy and his mother.

A Boye stole his fellowes Booke out of the Schoole, whiche he broughte to his mother: she corrected him not therfore, but rather made muche of him: Who waryng elder, stole greater things: and at a tyme beeing taken with the manner, he was straight way ledde to execution, whome his mother followed and lamented: but he prayed the Hangman that he myghte talke a worde or two in his mothers eare, who straight way layd hir ear to his mouth, which he with his teeth bit off: diuers rebuked him that he had not onely played the thiefe, but also used suche villanie to his mother. Shee (sayde hee) is the cause of my vndouing: for if shee had chastized me when I stole the Booke, I had not now ben ledde to hanging.

MOR. Faultes whiche are not at the first corrected, do increase greater.

*Time.*

277 Of a Grammarian teaching an Asse.

**A** Certain Grammarian boasted that he was so passing fine in his arte, that if he might haue a sufficient reward, he would take vpon him to teache not only childzen, but also asses. The Prince hearing of the mans rashnesse, asked hym whither he thought he coulde teache an Asse within tenne yeares, if he gaue hym. 50. Crownes. The shamelesse manne answered, that he woulde not refuse to bee slayne of hym, if in that space the Asse coulde not write and reade. His frændes hearyng of thys, maruelled and rebuked him, bycause he had promised to doe a thing, not onely harde, but also impossible: and they dyd feare, least when the tyme hadde bene expired, he should be slayne of the Kyng: whome he answered: Befoze this time he come out, eyther the Prince, the Asse, or I shal dye.

**MOR.** Delay of time is commonly wont to bee a helpe, for those whiche stande in danger.

*Trying of friends.*

278 Of a man that would trie his friends.

**T**here was a certain man very riche and libe-  
rall, whiche had many friends whom often  
times he had bid to supper, to the which willingly  
they came, & bicause he might y better know  
whether

whether they would be true in time of neede,  
he assembled them together and told them that  
he had foes lately vpstart, whiche he meained to  
destroy, praying them therfore to arme them-  
selues and come with him to reuenge his qua-  
rel: then euery one began to excuse him selfe sa-  
ying two, whiche he accounted for his friendes,  
and afterward loued them dearly, but the other  
he reieted.

**MOR.** The best trier of friendes is aduersitie.

*Trye all wayes.*

279 Of a yong man and an old.

**A** Certain old man espied a yong man gather-  
ring of his frute, whome he gently entreated  
to come downe from the tree, and not to perloyne  
his goods: but he spake to the winde, for he light-  
ly regarded his age and his words. Ah (quod the  
olde man) I haue heard, that not only in words,  
but also in herbes force consisteth, wherupon he  
began to pluck the leaues and cast them at him.  
The yong man seeing him do so, laughed out of  
measure, supposing that he doted, to daine hym  
downe with leaues. The old man willing to as-  
saye him by gentle meanes, when he perceyued  
that he could nothing preuaile, sayd: I wil proue  
what stones wil do, for in them men say, there  
is vertue: & forthwith filled his lap with stones  
which he cast at the yong mā, and perforce made  
him

him come downe and departe.

MOR. A wise man ought to assay all manner ways, befoze he take any weapon in hand.

*Trouble.*

280 Of the Lyon and the Bull.

A Bull being afrayde of a Lyon, fled away, and by chaunce met with a Cote, who with frowning countenaunce threathned to strike him with his hornes, to whom the Bull full of wrath, sayd: It is not the knitting of thy browes feareth me, but y<sup>e</sup> the fierce Lion is so neer at my heeles, thou shouldest feele what it were to meddle with a Bull, and to rene w<sup>th</sup> his wounde.

MOR. To the sorrowfull ought no more miserie be added, who that hath bin once in trouble, hath tasted sorowe inough.

*Trust in thy selfe.*

281 Of a Larke.

A Certain Larke by chaunce builded hir nest in a piece of wheat, that was somewhat riper than other: whence hir yong ones were not able to flie when the cozne was yellowe. As she was going forth to seeke meate, she warned them if any noueltie hapned to be done or sayd, to marke it well, and at hir returne to certifie hir thereof: after hir departure, the owner of the cozne came thither, and sayd to a yong man his sonne: See thou, that this cozne is ripe and needeth labourers

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bourers

10urers: to morowe therefore by breake of daye.  
 go to my friends, desire them to helpe me in with  
 my haruest: when he had so saide, he departed.  
 When the Larkie returned to hir yong ones, they  
 came fluttering aboute hir, and prayed hir out of  
 hand to hast and carry them away, so the owner  
 had sent to his friendes, willing them to come the  
 next morning to reap his cozne: Whe had them bes  
 of good cheer & feare nothing, so if the Lord of the  
 ground haue remitted y matter to his friends, to  
 morow it shall not be cut down: the next day she  
 flew a broad again for meat, y lord waited for his  
 bidden friends, the sun waxed hote, but nothing  
 was don, neyther any friend of his came. The said  
 he to his son, I se wel that these my friends for the  
 most part are loyterers, let vs therefore entreate  
 our kinsfolkes and neyghbours to morowe  
 betimes to come: hir Chickens were then afrayd  
 and tolde it to their mother: she had them to leaue  
 off feare and care, for none of alliance would be so  
 obedient as to come at a becke, especially to la-  
 bour. The nexte morning she went abroad as be-  
 fore, his kinsfolkes left the worke vndone: The  
 owner seeing that, sayde to his sonne: Adieu both  
 friends and Cousins, bring thou to morow at the  
 breake of day two sickles, one for mee, another for  
 thee, and we with our owne handes will reape it.  
 When hir yong ones tolde hir this, she sayd: It is  
 time



time to be packing, for that he sayd with out doubt  
shall come to passe: for on him that ought it, the  
labour is turned, not where it was required: as  
thus the Lark shifted hir nest, and the cozne was  
reaped. Whereof Ennius writeth these two  
verses.

*This sentence in thy minde,  
beare thou in any wise:  
Looke for no helpe of friendes,  
where thy helpe may suffice.*

*Trusting mortall things.*

132 Of an Asse.

**A** Certaine poore man which had nothing but  
a barrell of Wine and an Asse, had married his  
only daughter to a certaine yong man, pro-  
mising hym somewhat in franke mariage  
which he thought to gather of his Wine and the  
Asse (for he had determined to sell them) but the  
nexte nyght after that the brydale was kepte, the  
Asse died, who as he was dying, brake the vessel  
with his heeles, and spilt the Wine.

MOR. We must put no trust in transitory  
things.

R. H.

283 Of one that played the part of Christ.

**A** Certain Countreyman playing the parte of Christ in a playe, was beaten and euill entreated of the Jewes, wherfore he flong away the crosse and sayde: *¶* he *¶* will be your God, for I wil not. When a Baker whis his part, whome the Jewes lykewise did handle opprobriously: whiche thing the patient suffered, but another sayd to him, *¶* Deale stealer: then the Baker answered, hold thy tong, or else I wil ouerthrow thee with my crosse.

**MOR.** Cruthe can abyde no iesting, neyther menne that are guiltie willingly heare of any iesting of their doings.

*Vayne desires.*

284 Of the Harte.

**A** Hart beholding himselfe in a cleare water, allowed much his fayre forehead and breade hoznes, but the smalnesse of his legs he condemned. As he was thus biewing and iudging, there came a Hunter vppon him: the Hart fledde away very swiftly, the Dogs pursued him: but being entred into a thicke wood, his hozns were wrapt fast in the boughs: then he prayled his legs and disprayed his hoznes, which caused him to be taken.

**MOR.** Things whiche do hurt we do hunt after, but good things we despise.

**A** Countrymans Carte sticke faste in a deepe mire: straight way he besought helpe of Hercules. To him an answer was giuen: Whon wolte whip on thy hourse, and lifte thou forward thy wheelles, and then call on Hercules, and he will be ready at hand.

**MOR.** Flayne requestes do not auayle, whiche God will not heare, helpe thy selfe, and then god will helpe forward.

*Vaine glory.*

286 Of a byting Dog.

**A** Certain man had a Dog which often times had byt many, whervppon he tyed a clog on his necke, that men might take heed of hym. The Dog supposing that to be geuen him for a commendation of his courage, despised his companions: then one of them tolde him of his blindnesse, that he wore that clog with shame, and not with honour.

**MOR** A vayne glorious soole sometime counteth y to be his praise, which is utterly to his shame.

*Valiant death.*

287 Of the Hog and the Horse.

**A** Hog espied a barded Horse, whiche was set out to warfare well appointed, to whom he sayde: Whether makest thou suche hast thou soole, perhaps thou shalt be flayne in battayle:

*Lij.*

*The*

*Willelmus Raynolds jayings*  
The Horse answered him, though thou do nothing worthy of prayse, but being sat liest wallowing in the myze, yet a little knyfe thy life shall dispatch, whereas great renoume after my death I haue.

MOR. It is better to die valiauntly, thā to prolong thy life led wickedly.

*Unde filed life.*

288 Of the Swane and the Crowe

The Raven enuied the Swanne for his whitenesse, whome with all pollicie he endeouored to defile and make black: and bycause he coulde not worke his will whiles the Swan waked, he practised it when she slept. Wherefore he came in a night the Swanne sleeping on hir nest, and wyth hys blacknesse polluted hir and made hir black. When day was vp and the Swanne awaked, who saw hir self thus painted, she washed hir selfe continually, till she became faire.

MOR. Who so will be blisfed, lette him keepe him selfe vnde filed.

*Undoing him selfe.*

289 Of a Thrush.

A Thrush being caught with birdlime of a fowler, did torment hir selfe, saying: The pangs of death græue me not so muche, as that my owne things are my destruction: for men say, that birdlime is made of Thrushes dung.

MOR

MOR. When are men most grieved, when their  
owne doings do slay them.

*Vnequall marriage.*

209 Of the Lion and the Mouſe.

A Lion ſometime caught in a ſnare, was ſo en-  
tangled: that he could not wind out himſelf,  
wherebpon he deſired the Mouſe to gnawe  
aſunder the ginne, promiſing a recompence for  
his good turne. Which thing when the Mouſe had  
quickly done, he required the Lion to giue him  
his daughter in marriage: the Lion (to requite hys  
benefactor) graunted hir vnto him. When the  
newe married wife was come vnto hir Huſbande,  
by chaunce not ſeeing him, trode on him, and burſt  
him all to pierces.

MOR. All marriages and matches vnequally  
made, are not to be allowed.

*Unthankfulneſſe.*

291 Of Ryuer.

A Certaine Ryuer checked hys headſpring, as  
being a ſtanding water, neyther hauing any  
fiſhes: but him ſelfe he highly commended,  
bycauſe he bred goodly fiſhes, and pleaſantly ran  
through the valleys. The headſpring fretting at  
the unthankfulneſſe of the Ryuer, ceaſed his wren-  
ted courſe, whereby the Ryuer wanting both his  
fiſhes and his pleaſaunt noyle, dyed by.

MOR. Some claime as to their own, whatſo-  
euer

L.iii.

ouer they doe, robbing God of his honour, from  
whom all goodnesse doth procede.

*A wise Ape.*

292 Of a Serpent.

**A** Serpent being ouerwhelmed with a greate  
stone, desired a man that traueled y way, to  
roll off the burde fro him, promising to gyue him  
a great treasure if he would do it. Whiche when  
the gentle fellow had done, the Serpent did not  
only breake his promise, but also sayd the man  
was worthy to die. As they thus stroue, it happe-  
ned that the ape passed that way, who being cho-  
sen iudge betwene them, sayde: I can not ende so  
great stryfe betwene you, excepte I see first howe  
the serpent stood vnder the stone. Whē the man  
had layd the stone vpon the Serpent, he sayd: I  
thinke that vnthankfull beast ought to remayne  
vnder the stone.

M O R. Vnthankful men are worthy of no good  
turne.

293 Of a man that brake an Image.

**A** Certain man had a wooden Image, whome  
he prayed to bestowe some benefite on him,  
but the more hee prayed, the more he liued in  
pouertie: Wherewith he being angrie, caught  
his Image by the leggs, and slong hym against  
a wall, wherewith hys heade being broken,  
great abundance of golde came out, whiche as  
he

he gathered, he sayd: thou art froward as I think  
for whiles I did reuerence thee, thou didst me no  
good, but when thou wast well beaten, thou had  
yelded much riches.

MOR. A naughty man wil do much moze good  
by beating than by honozing him.

294 Of an Assle and a Rauē.

A Assle hauing a galled back, fedde in a me-  
dow, on whom a Rauē did sit and picket  
at his soze, wherat the Assle bzayed and skipped.  
The horkæper stāding a far off, laughed therat,  
whome as a Wolfe passing by espied, he sayde,  
Alas, if we poze wretches should doe so muche,  
we should be pursued, but at him they laugh.

MOR. Wicked men only peeping abroad are  
fozthwith knowne.

295 Of a Dog.

A Certen rich man, much giue to hunting, did  
kæpe many dogs, wherof one bit his sonne  
that he dyed: Their maister being wroth, com-  
maunded to slay not only the mankiller, but al-  
so all the reste: then sayd one of them, one hath  
offended, but all are punished.

MOR. The wickednesse of one, often hurteth  
many.

296 Of the Nurse and the Wolfe.

A Woman sometime had a chylde to nurse,  
whom she thyetned to call to the wolfe except

he left his crying. It happened that the Wolfe passing that way, heard what she sayde: whereupon being in good hope, he wayted still at the doore. The childe at length being stilled, fell asleep, the wolfe returned sailing into the couerte with a flea in his eare. The she Wolfe asked for his pray. Mary (quod he sighing) I was deceived, a Nurse promised to cast me a boy that cryed, but she did not.

MOR. No credit is to be had in a woman.

297 Of a Woman that wept for hir husbände.

There was a yong Woman whose husbände lay at the point of death, whome with these wordes hir father comforted, saying: Daughter, were not so muche thy selfe, for I haue prouided thee a husbände, muche sayzer than he is, whyche shall some daye away thy longing for this: but this woman would not harkē to hir fathers talke, but blamed him for making mention so hastily: yet when hir husband was dead, she asked hir father, weeping, if the yong man were nere, which he sayd should be hir husband.

MOR. The loue whiche women haue to theyr husbonds soone, weareth away, after they bee dead.

298 Of a Woman beaten.

A Certeyne Woman soe beaten of hir husbände, fained hir selfe deade, to make hym afraide,



afrayde, for the hild hir breath, and lay with hir face vpward, not once stirring: Whys wise man knowing well the fetches of women, sayd: The deade beast must bee slayde, and he caught vp a knife, and began to flay the skin from hir fete: she perceiuing the ende of hir dissimulation, plucked backe hir fete, and straight way arose.

MOR. Womens wyles are practised in bayn against wise men.

299 Of the Widow and the grene Asse.

A Certeyne Widow being weary of leading a single lyfe, desired to mary, but she durst not, bycause she feared the mocking of the people, which reported euill of those that were twice married: but hir godmother shewed her by this policie, how lightly rumors are to be regarded: she commaunded hir to take the white Asse she had, and cause him to be paynted greene, and then to leade him thzough euey streate, which thing at the first sight was so wondzed at, that not only childe, but also old men, moued with this strange wonder, followed the Asse, to behold him, which being dayly led thzough the citie, they ceased to wonder at. Then sayde hir godmother, the like shall happen to thee, for if thou mary, thou shalt for a fewe dayes bee a bywoorde to the people, but within a while after, there shall not be a woꝛd spoken of it.

MOR.

MOR. Nothing is so wonderfull, that in continuance of time will not cease to be wondred at.

300 Of the Raven and the Foxe.

A Raven sometime hauing got his pray, made a great noyse in the boughes, whome the Foxe seeing thus reioyce, ranne vnto hir, and sayde: I reete you with all my heart, I haue often hearde reports to be vnttrue, but now in deede I fynde it: for as I passed by this way, by chaunce I espyed thee in a tree, I am therfoze come vnto thee, being offendes with reporte: for they saye that thou arte blacker than pitche, but in my sight thou arte whiter than snowe. In my iudgemente thou passest the Swan, thou art fairer than white yuie: If thy voyce were agreable to thy beautie, I wold sooner account thee the Queene of all birdes. The Raven allured with this smothe tale, prepared him selfe to sing. In the meane whyle, the praye fell out of his bill, whiche the Foxe caughte vp, laughing exceedingly, wherof the sillie Raven, being ashamed, repented his follie.

MOR. Eschue baynglorie, and that benemous sect of Flatterers may easily be auoyded: but if thou couet to be magnified, maister Parasite will wayte on you at an inche.

301 Of the Dogge and the Sheepe.

A Dog brought an action against a Sheepe for a loose of bread which he ought him, the sheepe denied

denied it, whereupon they ioyned issue, then the Dog brought in the Hight, the Wolf, and the Raven to beare witnesse to the debt, who affirmed it for truthe: the Sheepe was condemned, whom the Dog caught, and pulled the skinne from his backe.

M O R. It is well known, that by false witnesse many are oppressed and overcome.

302 Of a Dog and a Butcher.

Sometime a Dogge had stolne a peece of flesh from a Butcher in the market, and streight ran away: the Butcher being colde at the harte wyth the losse of the thing, first held his peace: then remembering hymselfe, cried out after him, saying: O vile thæfe, for this time runne safely, thou goest scotfree for thy swiftnesse, but hereafter I will wathe thee narrower.

M O R. The burnt hande seareth the fire.

*Escaping of daurgers hard.*

303 Of the Harte and the Oxen.

A Harte being pursued of a hunter, ran into an Oxe stall, praying the Oren to hide him in the rack: they tolde him that there was no safe harboring, for both their maister & his seruants would come thither: He answered y he was safe inough so that they would not bewray him: the seruants came in, and mistrusting nothing to be hid in the bey, departed: the Hart was exceedingly glad, and feared

feared nothing. Then one of the Dren older and wiser than the rest, sayd to him: It is an easy matter to deceiue him that is as blinde as a Mole, but if thou escape our maister, which hath an hundred eyes, I will warrant thee: Streight after came in the maister to redresse his seruants negligēce, looked rounde aboute, and groping in the racks, felte the hoznes of the Hart, and cryed out for his seruants, who straightway came, tooke the beast and slue him.

MOR. When one is in perill, it is harde to finde a place to hide him in, eyther it is that Fortune tosseth the oppressed, or that beeing afrayde, and vncertaine what to do, thorough follie they betray themselves.

### Wisdom.

#### Of the Hare and the Foxe.

The Hare iudged him selfe worthy to be preferred before the Foxe, bycause in swift running he far passed him: the fox aunswered, I haue a more excellent wit, wherby I do oftner begyle the Dogs, than thou with thy swiftnesse.

MOR. Wisdome far passeth strength or swiftnesse.

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